

# In this issue: A Statement on LDS Youth



November 1969  
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The Voice of the Church  
November 1969  
Volume 72, Number 11

### On the Cover:

Inherent within the gospel's message is the understanding that all nations, tongues, and climes may participate in its joys and blessings. This month's cover features 14 Latter-day Saint youth from around the world, dressed in their native costume, who serve as symbolic representatives for about 750,000 other Latter-day Saint youth between the ages of 12 and 26. Top row, left to right, Kumiko Hayase, Evelyn Gilchrist, Kent Dastrup, Kiyoko Nagagana; middle row, left to right, Deborah Sorensen, Gerardine Mamaka, William Edwards, Julie Warner, Randy Kirton; bottom row, left to right, Stephanie Baldwin, Margaret Stevenson, Mel Gibson, Sherri Skinner, and Magdalena Soto. These youth were participants in and were photographed at the Dance Festival this year at the MIA June Conference. The photographer is Eldon Linschoten. It is on the subject of the youth of the Church that this month's *Era* is all about.

Official organ of the Priesthood  
Quorums, Mutual Improvement Associations,  
Home Teaching Committee,  
Music Committee, Church School System,  
and other agencies of The Church  
of Jesus Christ of Latter-day Saints.

*The Improvement Era*,  
79 South State, Salt Lake City, Utah 84111

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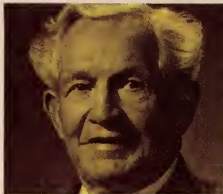
Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

Subscription price \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.50 added to the three-year price. 35¢ single copy except special issues. Thirty days' notice required for change of address. When ordering a change, please include your address label from a recent issue of the magazine; address changes cannot be made unless the old address, as well as the new one, is included.

The Improvement Era welcomes contributions, but is not responsible for unsolicited manuscripts. Manuscripts must be accompanied by sufficient postage for delivery and return. Payment is made upon acceptance.

Advertising: The Era is welcome to carry advertisements of interest to readers, but doing so does not imply Church endorsement of the advertiser or his product.





# O Youth, Keep That Which Is Committed

By President David O. McKay

● "Let no man despise thy youth," the apostle Paul wrote in a letter to his young missionary companion Timothy; "but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.)

Paul and the leaders of the Church in that dispensation knew for a surety the strength of youth, the courage, the convictions, as we do in this the dispensation of the fulness of times.

Concluding the epistle, Paul pled:

"O Timothy, keep that which is committed to thy trust. . . ." (1 Tim. 6:20.)

Every man and every woman is given a trust to be kept. "To be trusted is a greater compliment than to be loved," someone has wisely said.

Every day some acts require physical courage. Let our every act be tempered with moral courage. Pages of history glitter with the accounts of loyal men who, in the face of difficulties and even death, have kept that which was committed to their trust: Joseph in Egypt tempted by the wiles of Potiphar's wife, Daniel before the godless rulers of Babylon, Peter and John before the Sanhedrin, Paul in chains before King Agrippa, Joseph Smith imprisoned, silencing the blasphemous guards—these and ten thousand other leaders of mankind illustrate the stamina required to keep the treasures "committed to thy trust."

Most of the precious gifts entrusted to our care are given to us without our effort, sometimes without merit on our part. Life itself is a gift; so also is a strong body, a normal mind. Health is wealth. Some men and women squander it as foolishly as did the prodigal son in the parable.

A clear mind is fostered by a sound body. Health in the body and peace in the mind make for happiness.

We condemn as a foolish horseman a man who would whip and jerk a pure-bred, nervous horse. We consider him either ignorant or vicious who would so ruin a choice animal. So is he who would so abuse his youthful nerves with stimulants or blight his conscience with secret, sinful acts. Strength and ability are given to each as a sacred trust!

Young men and women sometimes yield to indulgence for the sake of popularity. One who persistently bids for popularity at the expense of health and character is a foolish man. Indeed, the man who yields to temptation to seek popularity among friends loses the very thing he desires, while the boy who maintains his standards wins their respect.

Another trust that comes to us through no effort of ours is a good name. To keep unsullied and unstained an inherited, good name is one of the greatest responsibilities of youth.

One of the most commendable admonitions that has been given to youth is this: Keep the good name that has been committed to thy trust. I would that every youth might sense the responsibility of sonship.

The third obligation committed to our care and keeping is the good reputation of the Church. A church member cannot commit an overt act without casting reflection upon the entire membership. The church that will survive in this world is the church that produces noblest men and women. We have been the recipients of the benefactions of the Church. The Church has helped us. It is our responsibility now to help the Church. The Church asks of us in return that we have manhood and womanhood sufficient to uphold in the midst of opposition the standards of the Church. Those standards are summarized beautifully in the thirteenth Article of Faith:



# to Thy Trust

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Still another trust is a gift from God, yet it is something that is given to us only through our own seeking and righteous living. It is a confidence, an assurance in the divinity of Christ.

In the story of Job we have the account of a man upon whom the Lord has bestowed every desirable blessing. He possessed a lovely home, worthy sons and daughters, broad, tillable acres of land, herds of cattle, and many servants to tend them. Worldly wealth was his at his command. He had many friends and a worthy reputation. He was honored of men and favored by God. Then, suddenly, all these things were swept from him. By death and fire, by marauding Sabceans and Chaldeans, he lost his herds and his servants. A great hurricane destroyed his sons and his daughters. He himself was stricken with a loathsome disease, so loathsome that he would withdraw himself from human beings and, standing on an ash heap, scrape his stricken body with a potsherd. He was even deprived of the comfort of his wife, who told him to "curse God and die."

Job had one possession, however, that neither thieves nor fire, nor tempests, nor death itself could take from him. That was his testimony of the living God. In the midst of his affliction and in the presence of his would-be "comforters," he cried:

"For I know that my redeemer liveth, and that he

shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

Such a testimony is the greatest gift of life. It is found not in slothfulness, but in industry; not in dishonesty, but in fair dealing; not in indulgence, but in self mastery; not in drunkenness, but in temperance; not in debauchery, but in chastity; not in hatred, but in love; not in doubts and fears, but in faith. It is found in the promise of Jesus: "If he will do the will of my Father which is in heaven, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (See John 7:17.)

An assurance that the application of the principles of the gospel will bring peace and happiness to a stricken world, that the gospel of Jesus Christ has been restored to earth in all its fullness is to be treasured as the "pearl of great price."

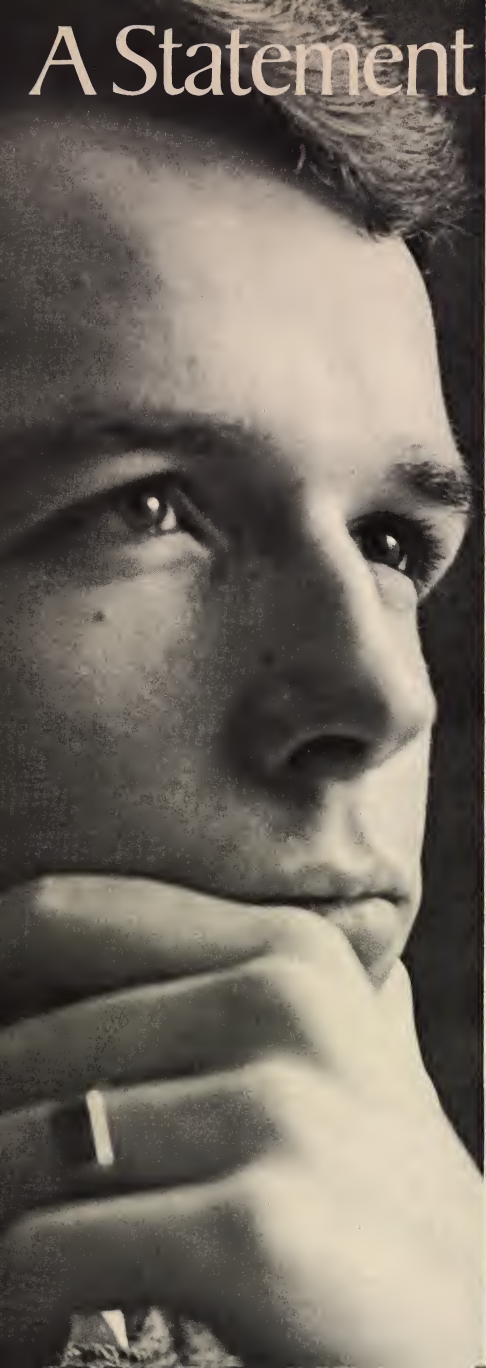
I have enumerated but a few of the trusts that have been given to the youth of our Church—the gift of health, the value of a good name, the blessings and opportunities from the Church, and the ways, means, and opportunities to obtain a testimony of the existence of God, of the divine mission of his beloved Son, and of the restoration of the gospel of Jesus Christ.

With these gifts and responsibilities placed in our safe-keeping, may we paraphrase the admonition of Paul:

"O youth, keep that which is committed to thy trust!"

That God will give you the strength so to do is my constant prayer. ○

# A Statement on LDS Youth



# A Salute to Youth

By President David O. McKay

*Nowhere are the great goals of the Church more apparent than those that are reflected by the young people who take to heart and to life the full Church program. The Church is designed not only to teach truth, but also to give all the chance to apply timeless principles as they build happy, eternal lives.*

*Youth—conviction—courage make a combination capable of determining not only the Church and world of tomorrow, but also the Church and world of today. A firm conviction is not sufficient—neither is courage alone. There must be the assurance that the courage and conviction are in harmony with justice, with truth, and with righteousness. Youth, you have that thrilling but awesome task.*

*I join with others, eternally young at heart, in saluting you.*

# Tell and Show

By Elder Marion D. Hanks

Assistant to the Council of the Twelve and Editor,  
Era of Youth

Assessments of the current youthful generation are plentiful these days. Many are extremely negative and pessimistic, possibly with justification. Some are cautiously optimistic. A few, recognizing the sobering cause for concern in multiple instances of campus turbulence, rising crime statistics, changing social scenes, are yet strongly favorable in their faith in a future that will rest in the hearts and minds of today's youth.

The look we take in this issue of the *Era* at youth of The Church of Jesus Christ of Latter-day Saints may well be the most affirmative view you've seen. It ought to be. It concerns a lively band who are "with

it" in every proper sense but who presently live, prepare to live, and plan to live in ways that will preserve and build upon the best gifts of the past. They are patriotic, purposeful, current, sensitive, concerned, thoughtful, involved, full of faith, anxious to serve. They look good, do good, are good. They can be believed, relied on, looked to.

We believe in them, in their power to rise above the pressures and problems of their age, in their capacity to learn, to repent, to forgive, to undertake, to refrain, to lead.

---

This issue of the *Era* will tell and show why.



● The idea of evaluation in today's world is appropriate for us all, individually, as Church members, and as members of society. Assessing our strengths and shortcomings assumes a special significance because this generation has a rendezvous with destiny, whether they wish to keep that rendezvous or not.

Today's youth come upon the scene at a time when membership in the Church commits them to a set of beliefs that have added peculiarly to the understanding of Christ in view of the general trend in the world away from many of his core teachings. In terms of the increasingly worldwide nature of the Church, there will be more universality among the youth. They will also be the most mobile Mormons in history.

Thus, peculiarity, universality, and mobility will interplay with history and events in such a way that this moment of time will be special. The special nature of this rendezvous does not, of course, guarantee success. In fact, the risks are high.

In addition, in American society, the contribution of today's generation will be made in the midst of some basic assaults on the nation's traditional, political, and social values:

1. Americans have generally been willing to commit themselves as individuals to work and sacrifice for gradual improvement of their lot—a better place in the sun. Now the demands for sudden, spectacular change are many and intense. Can the tradition and the demands be reconciled?

2. There is also the tradition of the peaceful use of power, of loyal opposition. This means that the losers recognize the legitimacy of the majority and the decision makers who derive their power in this way. Today, many persons seek to overturn the system or to block the implementation of decisions that are made by a legitimate majority. Will the commitment to the peaceful use of power survive this challenge, or will this aspect of the genius of the American system fall victim to change?

Part of youth's rendezvous with destiny, therefore, will be worked out amid the tumult and uncertainty of this age.

But since, as Latter-day Saints, we make special claims about ourselves and our mission, we have an obligation to turn in a special performance in the midst of these special pressures.

Let me give an example: Medical advances have removed some of the restraints and barriers on unchastity, and urbanization has removed some of the barriers and restraints that have existed in terms of

censure and social pressures. This means, in some ways, that today's youth are the first generation of Church members who are being asked to be chaste, because they really believe in this as a principle of life and not for other reasons.

Although what follows is, of necessity, subjective and has limitations, let me attempt to assess some of youth's strengths or, at least, potential strengths as a generation:

1. They are more anxious to avoid hypocrisy than some adults who have preceded them.

2. They are more wary and skeptical of slogans and shortcuts and of those approaches to solving human problems that could best be described as cosmetic.

3. They are better informed and more fact-filled—though this is not the same as wisdom. There is really no “democracy of facts,” and we need to distinguish between data and saving truths.

4. They are more tolerant of variety in human nature, peoples, and cultures.

5. They are more inclined to draw upon multiple sources of personal satisfaction for cultural enjoyment.

6. They are less inclined to compartmentalize their values.

7. Their circles of concern are generally wider (though they may be less intense).

Some of their deficiencies or potential deficiencies are:

1. They may be somewhat more vulnerable to the power of their peer group if only as a consequence of mobility, the dissolution of kinship ties, and urbanization.

2. They appear to be somewhat more skeptical of the worth of organizations and groups that are aimed at “doing good.” I do not refer to the Church, but to many other organizations and institutions in our society.

3. Their ability to articulate principles is generally greater than the previous generation's, but it is not an across-the-board articulation.

# A Good Look at Youth

By Neal A. Maxwell

Neal A. Maxwell is a Regional Representative of the Council of the Twelve and executive vice-president of the University of Utah.

Illustrated by Ginger Brown



4. They are somewhat torn between "Afghanistanism" and "privatism." (Thus the circle of concern is wider, but includes pockets of proximate people whom they ignore.)

5. They are, simply as a function of their age, as with all rising generations, in the position of experiencing what I call theological overbite: their beliefs, of necessity, outrun their experience, and hence the need for faith. They need, however, to do more exploring about the implications of their beliefs.

6. Their storehouse of spiritual experiences may be smaller simply as a function of our way of life.

7. Though this may not be true of all, individually they are part of a rising generation whose exposure to the concept of love is apt to be an exposure that generally involves only a single dimension—the

physical. If these deficiencies have some validity, it will be important for youth to be able to discern between principles and preferences and to see the link between religion and democracy, for both require immense self-discipline and "obedience to the un-enforceable."

There will also be a special need to be realistic when behavioral slippage occurs among peers so that they see it for what it is: lack of self-discipline, lack of spiritual perspective, reaction to fallen heroes, or reaction to human defects in a divine institution.

Using the cover of intellectual dissent to hide real causes simply blocks our progress as individuals. I mention this because I believe this generation includes individuals who attempt to mask their inability to comply with standards as intellectual



## A Grow

● Youth today are more anxious to avoid hypocrisy than those who preceded them. They want teachers, leaders, and adults who will tell facts as they were, are, and will be. They want people to be really real,

as real on Sunday morning when they look their best as they were on Saturday night.

Perhaps this great emphasis on genuineness is a reflection of our urban society. When people lived all their lives in small rural communities, a kind of wholesome realness was always present. People worked together, cried together at the loss of loved ones, suffered disappointment together, fought drought and nature together, and grew to really know

Dr. Kenneth W. Godfrey, high counselor in the Tempe (Arizona) Stake, is division coordinator for the seminars and institutes of religion in Arizona and New Mexico.



dissent—and, what is more, they are proud of it. However, intellectual dissent can be real, even if it is not frequent.

There is a distinction between criticism of things we cherish and that criticism which is nihilistic. For those of us who criticize what we cherish, from time to time, there will be ample opportunities to make things better. The misanthrope really does not care; his basic need is to be punitive. He seeks to inflict, not to improve.

Youth today ought to develop broader and better gospel scholarship. Too often some of the brightest and highest achieving (professionally speaking) members of the Church are almost theological illiterates, and they often get mauled by less able people who are more at home on theological terrain.

The perspective the gospel offers can help justify the optimism—both proximate and ultimate—that flows through the gospel. We are committed to making things better “here and now” as well as to living in such a way that we can be in a better world “there and then.”

As one who admires this generation of students, I am hopeful that I can be wiser than Alexander the Great, who, when he visited the brilliant Diogenes, asked what he could do to help Diogenes with his work. Diogenes replied, “Please stand out of my light.”

I hope that my generation can add to the light—but also be wise enough to stand out of the light—of the younger generation, that the youth may continue to grow and serve. ○

# ing Generation

By Dr. Kenneth W. Godfrey

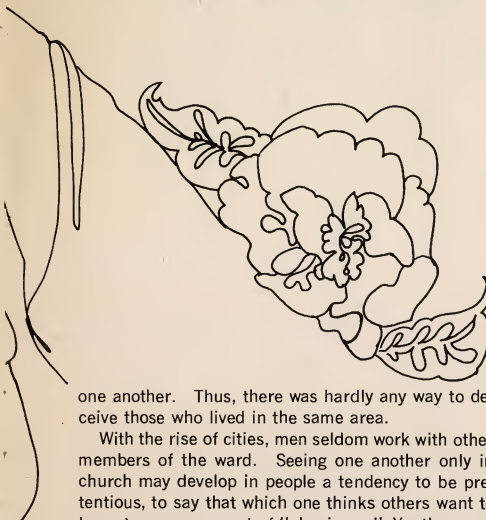
Seeming to be willing to tolerate a greater freedom and diversity of opinion among their own peer group, youth today are ready to fight for the right of every man to do his “thing.” This is probably one reason they resent authority, rigid rules, and institutions that dictate to them policies and decisions without asking that they play a role in the decision-making process.

Social and universal justice attracts today's young people as no other group before. They are concerned about and suffer with those who are shot, burned, or maimed in wars, riots, and disasters. They cry out with those who live in slums and whose spirits and abilities are drowned in a sea of poverty. Television coverage of every aspect of life has helped them visualize the horror of war, disasters, and famine, whereas previous generations only imagined the misery existing in the world.

“This is perhaps the finest generation of young people the world has ever seen!” church leaders are often heard to exclaim. Great youth and outstanding leaders can work together within the framework of the restored gospel. The Church of Jesus Christ of Latter-day Saints has always had a dream of Zion—a zion where men will be really real, where they will know the why of things; a zion of universal justice, peace, and harmony; a zion where there will be no rich and no poor; a zion filled with meaning, fulfillment, and joy. Yet we as a people have never retreated from the world; we have actively involved ourselves in changing it so as to do our part in bringing about that Zion for which we long.

one another. Thus, there was hardly any way to deceive those who lived in the same area.

With the rise of cities, men seldom work with other members of the ward. Seeing one another only in church may develop in people a tendency to be pretentious, to say that which one thinks others want to hear, to assume a sort of “phoniness.” Youth, seeming to sense this, have a genuine concern for that which is really real.



Youth today want leaders who will focus upon their dream of Zion and who will take a stand on social issues, but they also want leaders who will not judge too harshly those with whom they differ. They want to hear about and become involved with minority groups, but at the same time they resist religion's becoming merely a social gospel of good deeds that is hardly distinguishable from the so-called American dream. Sensing the need for total dedication and real conviction, they appreciate stress on developing a meaningful relationship with Jesus Christ, as well as involvement with current events. Youth today are cognizant of the need for certainty and for stress on eternal verities. Principles such as service, honesty, justice, faith, and repentance have real meaning in their lives, and they long for opportunities to utilize the gospel in helping others as well as improving their own relationship with God.

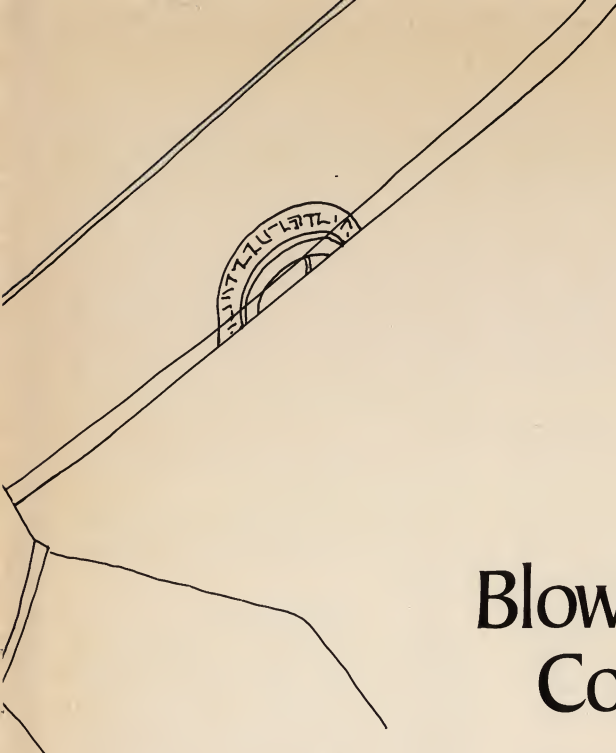
"Youth," one bishop declared, "are at first suspicious of adults who wear the mantle of authority. A high percent at first actively resent anything like a bishop's interview. It takes some time and deep conversation before they begin to feel that I will listen long and with interest, and that I will make few judgments—and make those very carefully."

With great insight, a fine leader wrote, "Interviewing involves at least three people, and one of them is Deity. They trust me because they trust him. And if they don't know him, they will rarely trust me." Therefore, this leader feels that it is of utmost importance for young people to acquire a personal relationship and involvement with Deity.

Young people know and want leaders to take exception with them when they are wrong. But such exceptions should come only after the youth have been heard out, and in a context of respect for one another's feelings.

Youth need to feel that leaders do understand and care about them. Regardless of how wild their deeds, they can be brought to godlike behavior if they are understood. It is well to keep in mind that Jesus Christ, as he walked among men, was not known to have told a person he was so wicked as to be beyond repentance. Perhaps President David O. McKay best summarizes the qualities both youth and leaders should possess; he said, "There is no road to the heart of God that does not lead through the heart of man." ○





# Blowing on the Coals Within

By Dr. Truman G. Madsen

● By 1975 there may be as many as a quarter-million Latter-day Saint youths of college age. And, after them, doubling waves every decade, with perhaps 50 thousand more teenagers each year.

Where are they? No longer mainly in a pocket of the Rockies, they are in Tokyo, London, the Continent, and "down under"—in fact, in every clime. Today's missionaries are not only called to all nations but sent *from* them.

A stethoscope on their emotions would show they have much in common with their peers: they are mobile, restless, unsteady in trying to find a role, often lonely, and sometimes extremists in asserting their budding anxieties.

But they are also different; something gives them a look even to hostile observers, a likeness that is there regardless of ethnic and personality variation. Out of the privileges of privileged communication with them, and with those who know them best, one

can almost sense the root of that something.

There are four dominant and recognizable drives in youth: (1) the need for self-identity and recognition; (2) the need for models, an almost photographic thrust toward imitation; (3) the need for meaningful goals, a sense of mission; (4) the need for receiving and creating familial love.

What has happened, many ask, to the religious need? The answer is that it is right here under our noses, thinly disguised. For, closely traced, all four of these drives have roots in one, a deeper and even desperate need (more than a desire) to trust in something, to worship someone. It may come out shortsighted, or backward, or utterly confused. But it will come out. Youth, therefore, can use a lot less of heaping coals on their heads, and more blowing on the coals within.

But how?

In counseling sessions we see ways that aren't working well. Sentimental indulgence, for one thing: the reenactment of the parable of the prodigal son. For another, heavy-handed discipline, without any genuine love, which is behind the constant charge of

Dr. Truman G. Madsen, director of the Institute of Mormon Studies at Brigham Young University, is presently at Harvard University for a year of post-doctoral study.



adult hypocrisy. The way of isolation is no security either. On the average these sons and daughters will have spent 15,000 hours prior to high school looking through a TV "urim and thummim" that reveals all things pertaining to a lower, rarely a higher, order of kingdoms. And whether in metropolis or town, a few steps and a few coins can bring them face to face with modern Gomorrah. Like nuclear fallout, the world at its worst is with them. "The Lord will permit all manner of abominations to come to Zion," said Heber C. Kimball, "to purify the Saints." It hasn't taken long for the abominations to come.

Many are holding on, continuing unscathed, but too many are not. (Any are too many.) But in the past decade we have witnessed conversions, though not without trauma, from practically every -ism and -ology and addiction in the catalog. Some of these youths are like an iron-lung case suddenly finding a retroactive Salk vaccine. As converts they are bothered to find born-in-the-Church-but-indifferent youths lured by the very dead ends, intellectual and social, from which they are painfully emerging. And often their testimonies of dissuasion are unanswerable. Thus we are producing, at startlingly early ages, a kind of youth who reach for Christ-like-ness not because they know no alternatives, but because, actually or vicariously, they know them all.

#### **The Identity Motive**

We are told that the most pressing, and sometimes depressing, question that confronts the interior of youth is "Who am I?" This is the real generation gap, the gap between the fleeting fascination of young people and their inbuilt, inborn destiny. They are not required to abandon one for the other, but you can see new color, multiple shades of light, when they begin to discover that to do authentically "their own thing" is to do Christ's. And that follows not just from doing but from being, being what they really are. Some are not anxious to face that yet, still too involved in their civil war, not ready to seek greatness on Christ's terms, nor about to forgive him for wanting their all in order to give it back better.

#### **The Imitation Motive**

It is said, often with sorrow, that youth imitate, to the last detail of clearing their throat, a captivating singer or movie personality, write adoring fan mail, and reinforce each other with talk that ends in superlatives.

But below the surface they can be seen doing the same for a seminary teacher, a coach, a mission

president. With breathtaking accuracy they will follow, almost without knowing it, subtleties of spiritual penetration and discernment, and that extends to their intellectual heroes in college. It is therefore a great day when they are drawn to a master interpreter who is an interpreter of the Master (and a tragedy when what President McKay has called their "scriptural illiteracy" reflects ours), so that which is seen and felt is Christ. Living faith, says the revelations, is elicited rather than indoctrinated, by hearing the voice of the Shepherd—not, as our pride would have it, our own. The main difficulty is to be transparent enough, at times, so that they are exposed to the Savior himself, if only at first to read his lips.

In sum, they believe what they see. And in our midst, which is sometimes His, they can be brought to the point of acknowledgment:

"Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me; otherwise ye could not abound." (D&C 88:50.)

#### **The Mission Motive**

Youth, so the complaint goes, is managing to be on the wrong side of every cause. And they demand a piece of the action. How can we trust them with sacred things? The question reveals our distance from the Master more than theirs. *He* dares. His contemporary voice calls, is calling, the young to be "endowed with [his] power from on high" and then to take on the whole world.

The Prophet Joseph Smith (perhaps remembering that eternity had been lowered on his shoulders at age 14) once said, as he looked westward, "I want every man that goes [but these were mere lads!] to be a king and a priest. When he gets on the mountains he may want to talk with his God." They were and they did.

A mission!

Is it not absurd on the face of it that divine authority assigns Aaronic Priesthood members to "see that there is no iniquity in the church"? (D&C 20:54.) And, more specifically, "they must strengthen the members' faith; persuade such as are out of the way to repent, and turn to God and live." (Teachings of the Prophet Joseph Smith, 1940, p. 77.)

That is exactly what happens. First, because youth's presence at the center of the Church's program has the effect, does it not, of driving adult transgressions underground or, better, moving the more mature to prove their own renewal by better arming the upcoming generation? Ask any MIA teacher. Second, because of youth's absentee in-

fluence. They travel on land and sea on missions, including the military. They are there, throughout the world, youngsters ordained elders. They are there, nondissipating soldiers who are conscientious participators, "a different breed," says an amazed officer, who in one sense need no chaplain because in a deeper sense all of them *are* chaplains.

And third, because any number of youngsters have bucked thousands of years of tradition to accept and to live the gospel, while their families have symbolically held funerals for them. Cite all the exceptions you can, but the modern metaphor remains accurate. "... my young men [and women] . . . are the strength of mine house." (D&C 101:55.)

### The Familial Motive

Finally, youth, very early, is in love with love, regardless of how it is misdefined and twisted in their environment. Again and again we see that they can be appealed to on this score. Whether they have been blessed with the special surroundings of a celestial hearth or (as one study says is true of 65 percent of them) with nonsupportive, divorce-ridden backgrounds that, at the extreme, were pure misery, they have this cumulative concern.

They belong to the only church in the world where it is clearly recognized that this is the most eternal of the internal thirsts, the very ultimate human completion. But that is like telling a little girl that the Venus de Milo is more beautiful than her rag doll. Certain kinds of amnesia and fever must pass and certain kinds of growth occur. But slowly it comes through with feeling (somewhere between age 13 and 30) that vibrant love is inseparable from marriage, that happy marriage is inseparable from Christ, and that the most divine form of married love is inseparable from children. Such love shades into worship, a worship over which there is a divine smile, for it is in his likeness.

These youth are reversing the tide of degeneracy. Parley P. Pratt foresaw them: "The restoration of these pure laws and practices has commenced to improve or regenerate a race. A holy and temperate life; pure morals and manners; faith, hope, charity, cheerfulness, gentleness, integrity; intellectual development, pure truth, and knowledge; and, above all, the operations of the divine Spirit, will produce a race more vigorous in form and features, stronger, and more vigorous in constitution, happier in temperament and disposition, more intellectual, less vicious, and better prepared for long life and good days in their mortal sojourn." (Key to Theology, Deseret Book Company, 1965, pp. 167-68.) ○



Richard L. Evans

## The Spoken Word

### On being misunderstood

**I**n the pressures and complexities of life there is much misunderstanding, and often we think wrong things about others, with suspicion, mistrust, imagining or magnifying offenses, misunderstanding motives, and so live with resentment, when a little communication, a little common sense, a little light, could remove misunderstanding. But we can't understand if we close our hearts, our lives, too tightly. Longfellow left these searching lines: "How can I tell the signals and the signs / By which one heart another heart divines? / How can I tell the many thousand ways / By which it keeps the secret it betrays?"<sup>1</sup> There comes to all of us, at times, a feeling of being misunderstood, lonely, and alone, sometimes even feeling in some ways separated from those we live and work with. And we wonder why they don't understand us and our moods and fears and feelings. But others also have their problems, their sorrows, their frustrations, their feelings of failure; others wage in some ways, inside themselves, the self-same battles that we wage. "If we could read the secret history [even] of our enemies," said Longfellow, "we should find in each man's life sorrow and suffering enough to disarm all hostility."<sup>2</sup> Every person has his problems. Every person sometimes misunderstands, and is misunderstood. Every person has his moments of loneliness, discouragement, of unsupported suspicion. All of us have vanities, fears, and sensitivities—and all have weight enough to carry around in this world. And we all could give and take a little kindness and compassion, with charity, forgiveness, and willingness to understand, and lift life's burdens from others and ourselves:

"O God, that men would see a little clearer,  
Or judge less harshly where they cannot see!  
O God, that men would draw a little nearer  
To one another! They'd be nearer Thee. . . ."<sup>3</sup>

<sup>1</sup>Henry Wadsworth Longfellow, *Tales of a Wayside Inn*: Emma and Eginhard, stanza 8.  
<sup>2</sup>*Ibid.*, Driftwood.

<sup>3</sup>Thomas Bracken, "Not Understood."

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 31, 1969. Copyright 1969.

# Learn to Listen

By Mabel Jones Gabbott

*Learn then to listen.*

*Hold the heart in tune  
Above the clamor of a fevered  
cry,  
Beyond the vacant gaze, indif-  
ference,  
Between the loud laughs, the  
crude calls that try  
To build blank walls, to flaunt  
insouciance.*

*Listen: a frightened heart beats  
there,  
A wounded spirit weeps a lonely  
rune;  
Listen with love, with under-  
standing!  
Care!*

*Learn then to listen.*

*Keep your heart in tune—*

*Not to the words, the lacerating  
tone,  
Nor to the haughty pose, the  
flippant sound;  
Words are but banners. Heard  
alone  
They tell but half;  
Oh, listen round,  
And underneath and late and  
soon!*

*Learn just to listen.*

*Keep your heart in tune.*





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*"Thou shalt not commit adultery." (Exod. 20:14.)*

*"... he that committeth fornication sinneth against his own body." (1 Cor. 6:18.)*

*Fornicators shall not "inherit the kingdom of God." (1 Cor. 6:10.)*

# Premarital Sex—Never!

By Gregory Spencer Hill

An article by Ashley Montagu, "The Pill, the Sexual Revolution, and the Schools," was one of several on population and morality appearing in the May 1968 Kappan. Shortly thereafter Gregory Hill, a high school senior whose father is professor of political science at Eastern New Mexico University, Portales, wrote the editor as follows:

"I found Montagu's article interesting . . . yet I disagree violently with one of his major premises: that premarital sex is not wicked, and that the danger to society in seeking to maintain such now artificial mores is marked. . . ."

Gregory proposed that the Kappan solicit a view more in

harmony with that of younger generation members like himself. One of the suggested authors was Gregory's uncle, Reuben Hill, professor of sociology and director of the Minnesota Family Study Center at the University of Minnesota. Professor Hill, however, sent the editors back to Gregory: "The problem," he said, "is an ancient one which each generation has had to confront for itself. The best answer to Professor Montagu would be a carefully prepared statement from representatives of this young man's generation. The standards of morality are affirmed anew by each generation, and in the case of American young people appear not to have changed markedly in several generations. . . ."

Here is Gregory's response:

● The subjects to which Mr. Montagu addressed himself holds special interest for me. You see, I am a teen-age boy, and my generation is the first to directly confront "The Pill" and "The Sexual Revolution." I found Mr. Montagu . . . articulate, but not convincing. Mr. Montagu claims, "Young unmarried individuals . . . will be able . . . to enter into responsible sexual relationships in a . . . morally acceptable and reciprocally beneficial manner, which will help the participants to become more fully developed human beings than they would otherwise have stood a chance of becoming. The dead hand of ugly traditional beliefs . . . will be replaced by a new flowering of human love. This is a critical point." This is indeed a critical point, Mr. Montagu, and one which

pits you opposed—diametrically—to my way of life and the one that I intend to pass on to my children.

I suspect Mr. Montagu means to educate society into a utopia in which virtue and loving kindness have demolished every vice and all hatred, making controls over sexual behavior (indeed, over any facet of human behavior) unnecessary. I wish him luck. It is without bitterness that I reject Mr. Montagu's theory, but as a matter of necessity due to my religious convictions: I am a Mormon. I believe that should every teacher in every school system become a moral replica of the Savior and be 100 percent effective in molding his charges, each resultant angel would adopt the strictest standard of sexual morality: sexual continence outside of marriage and absolute faithfulness to marital partners. For a Mormon, marriage is a sacred and eternal covenant, and sex outside of marriage ranks next to murder as a serious

Gregory Spencer Hill of Portales, New Mexico, is a newly assigned missionary to the Italian Mission.

"If the hippie subculture... is an example of the 'new human love' awaiting us, of the creative, of the future, then I will shortly become a reactionary of

sin. Our eventual goal dictates such an attitude: We seek not that Protestant haven of peace and tranquility and eternal rest . . . but to become as God is with our Heavenly Mother—in a literal sense father of spirit children.

But let us . . . return to a most urgent question: Is it wise for unmarried young people, with our mortal strengths and weaknesses, to experiment with premarital relationships, seeking a "new flowering of human love"? The question seems to me to divide itself into the following subquestions: (1) Why and how have our ancestors formulated and perpetuated our moral code forbidding premarital and extramarital relationships? (2) What would be the actual effect of social acceptance of premarital sex as a behavioral norm? (3) Is there an alternative to "ugly traditional beliefs" or wholesale indulgence in premarital sex that is more attractive than either one?

In answering the first question Mr. Montagu takes an essentially negative approach: Society has heretofore banned premarital relations because of the havoc to social and religious institutions caused by illegitimate children, enforcing its ban by social ostracism of mother, child, and occasionally father.

There is a positive approach more palatable to us "prudes." Its basic premise is that the traditional moral code evolved from many years of experimentation with all sorts of man-woman relationships as the most practicable way to minimize the strife of jealous men fighting over their women and simultaneously to allow tenderness, possessiveness, and exclusiveness in love relationships. Thus marriage became society's most important institution and the family became its building block. Through the institution of marriage, society could effectively channel the priceless energies of its members away from never-ending . . . anxieties and frustrations and into productive and creative endeavors.

Let us now examine the second question: What would be the actual effect of social acceptance of premarital sex as a behavioral norm?

Answering this question becomes easy if we totally embrace the negative approach to the previous question and totally reject the positive one. If we can (1) prevent unwanted children, and (2) rid ourselves completely of guilt complexes . . . premarital relationships can be hedonistically, harmlessly, and almost casually enjoyed.

I do not accuse Mr. Montagu of totally embracing this argument. He realizes . . . that "with the removal of this barrier [unwanted pregnancy], the responsibilities involved in this delicate, this tender, this most sensitive of human relationships, are greatly increased. Hence no one should ever consider entering into such a relationship who is incapable of behaving responsibly in it."

What is the greatest threat to successful, long-range marital happiness, after all? Sallie Clinton, a fellow Mormon teenager and a poetess, puts it this way:

Free love?

Yes—Isn't that what has always made love . . . love? But unrestrained gratification of one's lusts—

Isn't it self-control that separates man from animals?

Yes. Love is free.

Lust has an ugly price.

I have seen no evidence, absolutely none, not one shred of evidence to indicate that premarital "practice" improves one's chances of being happily married. Yet my liberal, "scientific" friends assume that such is the case, ignoring the fact that many of the best-adjusted, apparently most happy, prosperous, and creative members of our society do and have always adhered strictly to the moral code. On



flowering of  
well-adjusted social order  
the first order."

the other hand, if the hippie subculture . . . is an example of the "new flowering of human love" awaiting us, of the creative, well-adjusted social order of the future these liberals foresee, then I will shortly become a reactionary of the first order.

I agree with Mr. Montagu: Irresponsibility is the greatest threat to healthful sexual adjustment. But such irresponsibility is not fostered by the alleged deprivations of the "dead hand of ugly traditional beliefs." Generations have coped successfully with such restrictions, and this one is just as capable of doing so as were its predecessors. Irresponsibility is fostered now, as always, by lack of self-control and self-discipline. Too many people, steeped in the delusions of the "Playboy philosophy"—that self-indulgence and maximization of physical enjoyment is the soul and purpose of life—have but one reaction to the bumps and bruises inevitable in marital conflict: They go to the divorce courts and call it quits. These people are not "bad people," but they are people who had better learn that nothing beautiful or worthwhile comes quickly, easily—or without self-restraint.

My generation has a crying need for such a lesson, and premarital sex—abject surrender to powerful urges, yes, but urges that can be controlled—is not likely to expedite the teaching. . . . With very little prospect for improved marital relationships, we would be traveling the "blind alley," full of dangerous imponderables. Experimentation might well give rise to unprecedented feelings of insufficiency, insecurity, rejection, cheapness, and guilt, creating unimaginable mental havoc. Sex is powerful but neutral; it deserves our respect and caution as we use it. It deserves the total commitment we now demand of couples seeking to use it. We toy with fire in demanding anything less; I fear we would start a forest fire.

Now for the third question: Is there an alternative to "ugly traditional beliefs" or wholesale indulgence in premarital sex which is more attractive than either one?

Mr. Montagu's touching discussion of love and his obviously genuine desire to help us Americans out of the moral jungle we have created for ourselves impresses this American deeply. . . . Certainly a "predatory exploitative" male attitude toward sex is unhealthy. Although I retain my belief that premarital sex is wicked and unwise, I realize that sex is not nasty or sinful in and of itself. Certainly youthful energies must be recognized. But is it necessary to gamble with something as dangerous—potentially devastating—as premarital sex, as total abandonment of traditional moral values, in order to escape the jungle, in order to achieve a healthful, wholesome life?

I think not. The alternative I seek to the Puritan ethic of America's past and the equally unrealistic Playboy attitude urged on us now involves a change of emphasis, nationwide. It is all well and good to be able to accept one's sexuality. To say that the sexual process is a mere fact or part of life is to insult it. It is the very means by which human beings may become co-creators with God. It is the law upon which all human life is predicated; for us there is no life without obedience to this law. It is not because we moralists hold the sexual process unclean, undesirable, or ugly that we seek to protect it from wholesale publicity, but because we consider it sacred. Is the beauty of the sexual process enhanced by commercializing it, by forcing it to permeate every phase of our existence, by joking about it in connection with every subject, by cheapening it to the level of fun or "kicks" or thrills? It is unequivocal blasphemy! . . . Our youthful urges need little of this perverted stimulation. We need desperately to recapture the pioneer American's capacity for good, clean fun.

[Among the excellent programs of] our church for young people there is one we call the Mutual Improvement Association. [Editors' Note: See this issue of the Era.] The lasting friendships, social skills, and individual talents developed in MIA bless a teenager far more than could a life of mere "fun" or self-indulgence. The energies and tensions of youth are thoroughly dissipated through MIA activities and respectful, companionable dating relationships. So why should teenagers voluntarily take the risks inherent in premarital sex, standing to gain so little and lose so much? Perhaps the world could consider our way before it plunges down the proverbial "blind alley." I certainly prefer our way. ○



Guidelines on how  
to determine your  
effectiveness in your  
Church calling

● We need at times to strive to focus on the basic purposes of our work so that mere busy-ness does not create the illusion that we are effective when we are not.

Merely attending meetings may be busy-ness, but to get something accomplished is the purpose of our call. While I was driving from Arizona to Canada long years ago, my car stopped. I got out and started to tinker with it, lifting the hood and fussing with every button and lever. Finally I got back into the car, and it went ahead for several miles, then stopped again. I did not know what I had done that permitted it to go forward, but I raised the hood again and touched every part of it; again, it went several miles before stopping, and so in short laps, with short rests between, I finally arrived at Mesa and drove into a garage. The mechanic lifted the hood, glanced over it, and by the process of elimination, soon came to the seat of the trouble and found that it was a clogged gas line. He blew it out and cleaned it, and we went on our journey and traveled some three thousand miles without further difficulty. He knew his program and corrected the difficulty immediately. I was very busy but did little good.

Are we accomplishing something productively, or are we just being busy? Many times we beat the air and make no headway. In the drive from my home to the office, there is a little incline to get on the freeway. When the ice is slick and I must stop and wait at the intersection, my car will not move. The wheels spin, but no progress is made. I must back away and make a new start, or change to another street. Are we going somewhere, or are we just spinning our wheels? Many times we read and study and keep very busy but without reaching any goal. If we evaluate our efforts, set up the goal, find out what we wish to

# How to Ev

do, and focus our attention on that basic purpose, the task is soon completed.

Peter's perspective about the appropriateness of an apostle's waiting on tables was not, as we know, a reflection of his need for status, but to make certain that the things which mattered most were not at the mercy of those which mattered least. As the Church grew into

great numbers, many of the people were poor and some were widows; and they needed daily ministration, such as bishops might give through welfare in our own day. Peter felt that something needed to be done:

"Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

"But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:2-4.)

Seven good men were chosen and set apart for the work to permit the Twelve freedom in the more spiritual areas.

Another good example of appropriateness: It seems that the Lord found much comfort and compatibility and companionship in the home of Lazarus and Mary and Martha. This is in Bethany, which is just over the high Mount of Olives and within walking distance of Jerusalem:

"And she had a sister called Mary, which also sat at Jesus' feet and heard his word.

"But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

By Elder Spencer W. Kimball  
Of the Council of the Twelve

(Part 2)



# Evaluate Your Performance

"And Jesus answered and said unto her, Martha, thou art careful and troubled about many things:

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:39-42.)

On Martha's work depended much of the convenience and luxury and comfort of the Lord. Certainly, he would not disparage it nor eliminate it, but there are greater things and lesser things, and the Lord pointed out that which would endure. There are many Marthas who keep their homes immaculate but who perhaps neglect the spiritual. There are also many Marys who are deeply devoted to the spiritual and perhaps neglect the other matters. And there are many who are a delightful combination of both Mary and Martha, who sit at the feet of Jesus but also minister to him and look after his care and comfort.

We must face our own feelings and self-esteem squarely. We should not do this with the idea of working ourselves up into a state of guilt for not doing more, but rather confront ourselves with how we really feel we are doing and seek to identify, specifically, what we feel a real sense of accomplishment about and those areas of our work that trouble us.

There are many who perform and are immediately applauded and are flattered with praise in high terms. One must be wise enough to differentiate between flattery and proper commendation. One must consider the circumstances, the individual, and the purposes behind it, and then evaluate praise that comes for performance. He must weigh himself and measure himself to arrive at a proper evaluation of his performance, and then he must move forward from there.

One man I knew had an unusual voice and was once highly esteemed and appreciated. He had evaluated his performance and it was good, but he had not taken into account the time element and the long time that had elapsed and the age that had crept upon his body and into his vocal cords. When a great

reception was given him and he was asked to sing, the audience was nervous and ill at ease, and all were devastated when his voice cracked. We need to continue to evaluate as time goes forward.

A high councilor had a reservoir of excellent sermons, well illustrated by narratives. The sermons were well received by his congregation the first time; the second time they passed; but as he continued to give the same sermons with the same illustrations, his audiences were bored. Time is an element, and one could grow stale without realizing it himself. Consequently, he must take stock realistically and often.

Broad divisions of expectations may be a useful device, too, for testing our performance, such as:

What does God expect of me in this role?



Illustrated by David Thomas

What do my immediate leaders expect of me in this role?

What do I expect of myself in this role?

How do my efforts in this assignment relate to the expectations and needs my family and employer have of me?

Perhaps it would be well to suggest that since we are result-oriented, all of us must remember to distinguish between results we are entitled to expect now and those for which it is unrealistic to hope except over a longer period of time.

A ward with 20 percent attendance at sacrament meeting could hardly be expected to increase it to 50 percent immediately, but perhaps the 20 could be increased to 25, then to 30, then to 40, and then to 50, with each period allowing sufficient time to organize, plan, and carry forward the charted course.

As for myself, I seem always to measure my own performance by the estimate and appraisal of people whose opinion of my service is paramount. For instance, in days gone by, nearly every sermon I gave in conference, nearly every decision I made, nearly

(Text continues on page 28)



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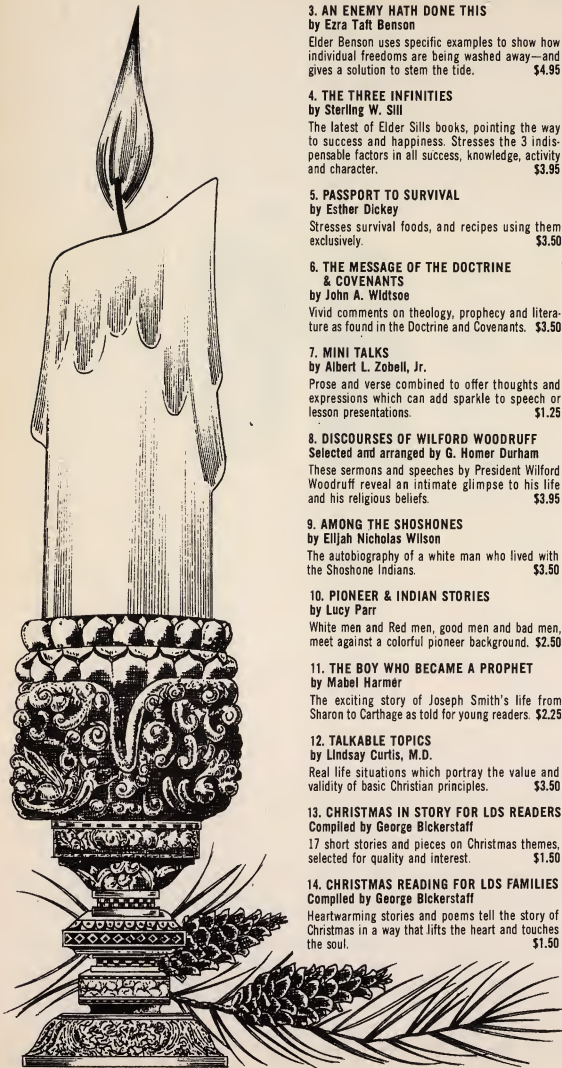
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"One is measuring up when he has saved a crumbling marriage.

(Continued from page 23)

every argument I advanced seemed always to be given with the thought, "What does Stephen L. Richards think? How might he have appraised it? What are his expectations?"

I find myself hungering and thirsting for just a word of appreciation or of honest evaluation from my superiors and my peers. I want no praise; I want no flattery; I am seeking only to know if what I give was acceptable. Once I gave a sermon and though I passed a member of the First Presidency several times, there was no comment. I felt he was being very honest, and not being able to say anything very good, he was above flattery.

When I came to Salt Lake City, many years ago, my first public address as a new apostle was at a Thanksgiving service in my own stake. The building was filled with people, probably out of curiosity, to see what the new apostle from Arizona might look like. They listened respectfully, and as we left the building, some gushingly said it was wonderful. I knew it was not. En route home, the members of my family were strangely silent. I knew *they* were honest. I felt the Lord was hardly satisfied. I knew in my own heart that I had nearly failed and my family confirmed it, as the littlest lad gave the family appraisal when he said, "Well, at least it wasn't so very long." Having evaluated my performance and finding it poor, I endeavored to correct the mistake to give a better presentation next time.

Our effectiveness must relate to some extent to the events and pressures of the larger world in which our role is being played. Joseph's sense of the impending famine, through God's help, made it possible for him to have food in readiness when the famine struck Egypt. He was working against a clock, in a sense.

The prophecies coming through him had indicated a seven-year period. Pharaoh had told Joseph his dream of the seven kine, fat-fleshed and well-favored, feeding in the meadow that came out of the river, and seven other kine, poor, ill-favored, lean-fleshed ones that ate up the first seven fat kine.

He told Joseph his dream of the seven ears that came out of one stock, full and good, and then the seven ears, withered, thin, and blasted with the east wind, that sprung up after them, and the latter devoured the former.

And Joseph interpreted the dreams for Pharaoh: the seven fat, well-favored were seven years of plenty, and the thin were the seven years of famine; the famine

would eat up and dispose of and consume all of the good years and the plenty that would have been saved.

Seven years of bountiful crops stored in barns not only saved Egypt, but also saved even the family of Joseph.

Bishops have a "clock" by which to work. The child becomes eight and needs baptism. The boy becomes 12 and 14 and 16 and 20 and needs priesthood ordinations. Then, and not later, the bishop is up against a chronological deadline. The Scoutmaster and Explorer adviser must work against a clock in preparing young



men to receive their awards, up to their Eagle award. The statistical picture is clear—the Eagle is almost always achieved by a certain time or not at all. This is true also to a lesser degree in baptisms and ordinations; there are numerous men in the Church who

might have been active had they been baptized, confirmed, and ordained according to the pattern and the clocklike precision, for they would then have been followed up with greater care.

The chronological clock calls for a mission call for the young man at 19. If he is not prepared spiritually, financially, and according to his desires and moods about that time, the likelihood of his filling a mission at a later date is slim indeed.

Bishops and stake presidents and their associates are concerned again about the time element in temple marriages. If no preparation is made and young people are not indoctrinated and inspired to plan toward temple marriage, and if little or nothing is said about it until they have announced their marriage, the likelihood of their being sealed in the holy order in the holy place is very unlikely indeed, so the timing is significant. And all who are responsible will train long before dating occurs, so that the youth has proper concepts in looking toward eternal marriage when that time comes. The personal commitment to temple marriage as the only proper way to be married is usually made by young people in advance of serious courting or not at all.

Associated with temple marriage is dating. Again,

brought enemies from hate to love, changed a scoffer to a worshiper..."

a very important time element is indicated. If young people begin dating in their earliest teens, and if young people go steady through those early years, there is great likelihood that there may be immoralities, early marriages, numerous divorces, and few temple marriages. On the other hand, if those responsible—the parents and the ward and stake authorities—can induce youth to postpone their dating and dancing and associations till a reasonable age and then protect their proper courtship with necessary restrictions and limitations, the marriage will more likely be solemnized in the holy temple of the Lord.

As to school itself, unless one gets his schooling in the normal period of his life, the likelihood of his getting it is almost nil. Few people ever complete their degrees after middle age. Relatively few complete their academic training if they drop out of school in the elementary or the high school years.

The point is that in today's world we are so mobile and our relations with others are so often so fleeting and temporary that leaders must achieve quickly if they are to have an impact. "There are no birds in last year's nests."

Numerous people have been converted to the gospel; then, because the converters did not follow through, other forces came in to discourage and dampen the ardor, and never again did the same individual come so near his baptism into the Church. "Strike while the iron is hot" is an old proverb used throughout our lives.



While the enthusiasm is stirred and the interest is cultivated—this is the time to act! Since baptisms in the mission field have been speeded up and the training has been reduced to a few carefully planned lessons that cover the basic messages, there have been more baptisms—proper ones—than in years gone by. Certainly the impact is greater when there is quicker movement and time is of the essence.

Many people stirred in depth by a great sermon could that very day put it into their lives, as on Pentecost Day, but if the time element is ignored and the days and the weeks and the months pass, the lesson

is forgotten and the good is not accomplished. The revivalists have learned this lesson, for after they have given a particularly moving sermon, they call for the volunteers to come to be "saved."

Again, this time angle has another face. In the priesthood advancement seminar, the participants must not be made to feel that it is now or never, for if they do not accept the program this month, certainly we will try again. However, when the iron is hot, the strike should be made.

Evaluation must ultimately rest on whether or not our circle of concern is effectively wider than it was, who is now truly feeling the positive impact of our teaching or leading, and who was not within our circle of concern just a few months ago.

Perhaps this is exemplified in the mission field where we have succeeded in certain areas, but unless we expand, we may become stale. We may well continue to expand our efforts.

I went to Sunday School class one day. They held the class in the Relief Society room, and there seemed to be plenty of seats for everyone. A new teacher had just been appointed.

A few weeks later I had another free Sunday and attended again. The room was full of chairs. Again, a few months later, I attended the same class and found it filling the chapel—no other room would accommodate the fast-increasing numbers.

In contrast, I attended another class that started out with a full room. The teacher was a good man, but he was slow and deliberate, and his lessons did not sparkle, nor hold interest; gradually, the class dwindled down until there were very few who came. This brought in direct perspective appraisal of the work of the teacher. Many people will not continue to attend the class out of a sense of duty. They expect to be challenged and interested.

Our effectiveness must relate to some extent to the events and pressures of the larger world in which our role is being played.

A class for half a dozen eager people could be quite different from one conducted for 100 who are indifferent. The handling of a troop of Boy Scouts would be quite different from the handling of a Scout-o-rama for 40,000.

We often complain at statistics and reports, but after all is said, we must have reports. Otherwise, how can we ourselves know what is going on, what progress is being made? How can the general and



stake leaders appraise and evaluate and help unless they know the true status?

Granted, figures can lie, and statistics may be dry and boring, and reports are not always correct; but they do indicate trends and make us aware of the areas of need. Those of us who use these figures should first evaluate the report itself as to its correctness before criticizing any person or group.

Statistics are most impressive when they compare the unit with itself rather than with other units of different size and conditions. Statistics can be very helpful when they show the progress of the stake or ward or unit by comparing its own record in successive periods.

When I was stake clerk in the St. Joseph Stake, something was said in the stake presidency meeting about the noted progress of the stake in certain areas. I remarked that actually, we were not progressing in sacrament meeting attendance.

I was challenged. "Oh, you must be wrong. Don't you remember at Central Ward last week how they had to open the curtains into the cultural hall? And don't you remember how they had to carry in chairs in Layton Ward the week before?"

Yes, I remembered that, but I stated, "There are two factors that have distorted the picture. First, the stake president was in attendance, and that drew a crowd; and second, the communities have been growing, so there are more people. But the percentage of attendance is no greater."

Again I was challenged. I said nothing more but went to the vault and checked on the records and found that in 25 years the stake had not moved a single percentile. It was 25 percent a quarter century ago; it was 25 percent now.

A prudent leader will not complain at the weakness or the inefficiency or the lack of interest of those with whom he works until he is certain that he has presented the program fully, concisely, thoroughly, and understandably, and that he has followed through to keep the matter fresh in their minds, being sure that they understand the program and go forward. He should evaluate his performance before he criticizes others in theirs. His success will be measured not by his brilliance, nor by how much he knows about the program, but by how well he can transmit the knowledge and enthusiasm to others. We once more give our favorite story. When one person speaks, the people say, "How eloquent," but when another fin-

ishes speaking, they say, "Come, let us march."

Two bishops in the same town, using the same facilities and with only an imaginary line separating them, each had 14 priests. One sent 13 of his 14 on missions, while the other sent but three. Here was a bishop who needed to take stock and evaluate his work. Were the boys so different? Were the facilities, the climate, the geography? True leadership was the answer.

A 14-year-old grew up in an inactive home where the Church and the gospel were seldom thought of. A bishop saw the youth and "walked with him" through those fateful years. This young man was ordained to his priesthood offices, attended seminary and institute, filled an honorable mission, was married in the temple, became a Ph.D., and reared a great family. There were numerous boys in that community who followed their inactive parents. Here was proof. The accomplishments of the protégé constituted the criteria that spelled a great success.

How would you evaluate the effectiveness of the missionary who baptized my grandfather 135 years ago? Today thousands of members of his family are in the Church, and tens of thousands of people are in the Church indirectly through his own converts.

We plant an orchard. There are several criteria by which to judge it. Are the trees standing straight? Are they in perfect line? Did they grow? Did they blossom? Did they bear fruit? Did the fruit measure up to reasonable standards of excellence? The Lord said, "Ye shall know them by their fruits."

One has hardly proved his life abundant until he has built up a crumbling wall, paid off a heavy debt, enticed a disbeliever to his knees, filled an empty stomach, influenced a soul to wash in the blood of the lamb, turned fear and frustration into peace and sureness, led one to be "born again."

One is measuring up to his opportunity potential when he has saved a crumbling marriage, transformed the weak into the strong, changed a civil to a proper temple marriage, brought enemies from the cesspool of hate to the garden of love, made a child trust and love him, changed a scoffer into a worshiper, melted a stony heart into one of flesh and muscle.

This is the proof. By following the preceding criteria and others, one can evaluate his performance and measure his effectiveness and his success.

I hope and pray our new approaches and emphasis in leadership may prove effective. ○

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**Ronald Gima** (Hawaii), 14, is the president of his freshman class at Baldwin High in Maui. Talented in dramatics and speech, Ronald has had the lead role in three school dramatic productions and has received five first-place medals in National Forensic League speech contests. He also placed second in humorous interpretation in the Hawaii state competition. Ronald attends seminary every morning before school.



**Douglas Diaz** (Uruguay), 17, has studied the piano for seven years, has composed 46 original piano pieces, and now teaches 24 piano students and plays in an orchestra. In the Trinidad Branch, Douglas is an organist, a secretary, a priest, and a home teacher. Although he is kept busy as regional music coordinator of the mission, Douglas has time for his hobbies—genealogy and sports.

**Melva Maureen Uilani Kua** (Hawaii), 15, is Junior Sunday School chorister, branch chorister, YWMIA organist and music director, and YWMIA secretary-treasurer in the KeKaha Branch on the island of Kauai. Since she was five, she has danced with a Latter-day Saint group that entertains with Hawaiian songs and dances at hotels on Kauai. She plans to attend the Church College of Hawaii and to go on a mission.



**Barbara Lockhart** (Illinois) and **Jeanne Ashworth** (New York) are both former Olympic speed skaters who have recently joined the Church. Barbara is now working on her doctorate in physical education and teaching classes on a graduate assistantship, while Jeanne is seeking her master's degree in physical education. Both girls attend BYU.



**Carol Wadsworth** (Nevada), 17, is a champion horsewoman who was chosen Helldorado Rodeo Queen of 1969 in Las Vegas. She is attending BYU on an academic scholarship and is majoring in languages. In her ward in the Las Vegas Stake, Carol is YWMIA pianist; she participated in the 1969 June Conference dance festival.



**Dennis Scott** (Canada) is a priest in the Prince George Branch and president of his seminary in the Cariboo District of the Alaskan-Canadian Mission. Dennis is an outstanding swimmer, and as an all-star pitcher he represented Prince George in the district playoffs in Vernon, British Columbia. He has been voted most valuable player in both football and basketball. His goal is to fulfill a mission and to become a physical education teacher. Last May during an Aaronic Priesthood outing, he rescued a quorum member (Raymond Packard) from a lake and revived him through artificial respiration.



**Terri Sue Elliott**, 13; **James Franklin Woodham**, 16; **Yahna Sue Davis**, 13, and **Robert Earl Smith**, 17, participated in the Florida Stake quartet festival. Terri plays the clarinet and the piano and is a first-year Beehive girl. James sings in his school's youth choir and is in the Florida Stake choir; he is in his second year of seminary. Yahna Sue plays the clarinet and piano, sings solos and is in a quartet group, and is vice-president of her seventh grade class. Robert is secretary for his ward YMMIA and a student council representative at high school.



## THE PRODUCT

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The young people on these pages are the products of true principles and inspired programs geared for their benefit in the Church.

Kent Perkes (Washington), who represents his ward in Mount Vernon on the stake Aaronic Priesthood youth committee, has received his Duty to God award. At his high school, Kent was vice-president of the senior class and honored as honorary captain and most inspirational player of the football team.



Anthony Hamilton (Nevada) has received the state AAUWYMCA Outstanding Wrestler award. He also competed in the national AAU wrestling tournament in Detroit, Michigan, this year, where he placed sixth in the nation. Anthony has been serving as counselor of the youth activity committee of the Las Vegas Central Stake. He is also secretary of his priests quorum and president of his Explorer post.



Shelagh Rutherford Marchenski (Canada), 22, became a member of the Church four years ago when she was converted by a classmate in school in Manitoba. Since then, Shelagh has served as a Primary teacher, Junior Sunday School chorister, and Junior Sunday School coordinator. Last year she was graduated from the University of Winnipeg, where she received her bachelor of arts degree in anthro-



Treo Kimball (Colorado) attends seminary in the Denver Third Ward and teaches Primary. She was a member of the Denver Youth Chorus, which sang at the MIA conference last June. She was a class officer and member of student council at her high school, was a member of pep club and on the flag team, and was chosen sophomore class princess.



pology and psychology. In 1967, Shelagh represented the Church on a Manitoba centennial youth interfaith committee of which she was co-chairman. Shelagh has been social worker for the Manitoba Department of Health and Social Services, and has worked among the Indian and Metis people in The Pas, Manitoba. Last July she married Merv Marchenski, a recent convert to the Church.

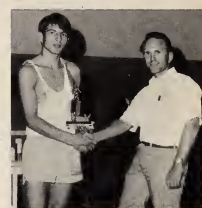


Pirjo Rasimo (Finland), 19, won the musical contest in the youth conference in Finland with this tra-

ditional Finnish instrument, called a kannel. She is wearing her Finnish costume.



Aurelia Rogers (New Mexico), 18, graduated last June from Sandia High in Albuquerque, where she was a member of the National Honor Society, a member of the student council and the girls' service club, and reigned as homecoming queen. In her ward in the Albuquerque East Stake, she has been Primary organist and Sunday School organist and has received six individual awards. Aurelia is now attending BYU.



Dennis Getz (Montana) is an evening announcer on his local television station in Glendive. At school, Dennis was a member of Kiwanis Key Club, a member of the National Honor Society, a delegate to Boys' State, and a class officer his freshman, sophomore, and junior years. Dennis is an Eagle Scout, a seminary student, and an assistant in the Sunday School superintendency of the Glendive Branch.



Harry Van Lottum (Holland) was the first Vanguard in the Holland Stake to receive the Liahona award.

This picture shows Bishop Van der Put presenting the award to Harry.

Hakan Palm (Sweden) was the only Latter-day Saint boy in the Borlange Junior College in Dalarna, Sweden. He served on the student council for two years, and as valedictorian he represented 500 students of the graduating class. Hakan has been chosen as one of nine Swedish youth to receive special training in the Swedish Government Language and Interpreting School in Uppsala. He supported himself on a mission for the Church and has served as a YMMIA counselor and teacher in the Borlange Branch.





**Penny Susan Hult (Bermuda)**, 16, is a junior at Kindley Dependent High School, where she has been secretary of the student body, a member of student council for two years, and is currently treasurer of the school. Last year Penny was recognized as one of the top ten honor students at an honors banquet; she is a member of the National Honor Society. She has still had time to be active in the Bermuda Branch as a teacher and secretary in the Primary.



**Brent Lee Mitchell (Australia)**, 15, was soloist for the Rosny Children's Choir when they recently made a record. Brent has also appeared in many functions throughout Tasmania and has sung on television. In the Hobart Branch in Tasmania, Brent is a teacher in the Aaronic Priesthood and serves as an assistant branch organist.



**Stephen Hildebrandt (Wisconsin)**, 21, earned his Duty to God award, was graduated from seminary, and served as activity assistant for YMMIA and organist for Sunday School in the Milwaukee Ward. He spent two years at Harvard University on a full scholarship and is now on a mission in Germany. Last February, he produced and directed the MIA production *Make Mine Happy* with a non-LDS cast composed of high school students from Hemer Senior School and children of the Canadian servicemen in Germany. This successful production toured other army camps. Stephen will return to Harvard next year to continue his studies in government.



**Joanne Rauback (Illinois)** won the title of Miss Southern Illinois of 1968 and the Miss Talent trophy in the Miss Illinois pageant. In the latter contest, Joanne sang her own arrangement of a Mexican folk song and accompanied herself on the guitar. In the West Frankfort Branch, she is a Sunday School teacher, Sunday School chorister, and Beehive teacher. She is also the South Illinois District YWMA music director.



**Betty Epifanio (Uruguay)**, 20, is a recent convert to the Church. She teaches piano and accordion while working part-time as a professional model and pursuing pre-law studies. Betty has appeared several times on television, singing and playing the guitar. In 1968 she was selected to be Miss High School in Rivera, Uruguay.



**Charles Stanley (Missouri)** has received the National Merit four-year scholarship in mathematics. In high school in Sedalia, Missouri,



**Patty McMaster (Montana)** was a high school cheer leader for four years and cheer queen her senior year. She was also active in Thespians, forensics, and in the National Honor Society. Her classmates voted her "cutest smile" and "Spirit of CFHS" of the class of 1969. She has been a teacher in Primary and Sunday School, and Junior Sunday School organist. Patty is attending BYU, where she plans to major in dramatic arts, with a minor in religion.



**Leo Marks (Arizona)** participates in the Indian student placement program of the Church. While at high school, Leo lettered in varsity track and in junior varsity wrestling. He was captain of the cross-country team for two years and received a trophy for being the most outstanding athlete on the cross-country team last year. He was seminary president and a four-year seminary graduate. Leo was a representative on the East Phoenix Stake youth committee, has sung in ward and stake quarter festivals, and participated in two MIA plays.



**Nancy Adair (Maine)**, 17, was an active member of the 4-H club for eight years, a member of the National Honor Society in high school, and plans to attend the University of Maine. Nancy, who joined the Church just a year ago, is secretary of the Houlton Branch Sunday School.



**Jim McKibbin (Canada)** joined the Church while in high school, where he was senior class president and represented his school at an "Adventure in Citizenship" in Ottawa, Canada, sponsored by Rotary International. During his senior year he worked as a volunteer leader of a group of underprivileged boys. He served a mission in Southern California and Arizona and has recently been teaching seminary. He is enrolled at the University of Winnipeg, where he is preparing for a career in social work.



**Judy Marie Yu (Hong Kong)** has recently been selected as student body president at St. George's College, a Catholic girls school. She is one of three Latter-day Saint girls attending the school. Converted to the Church eight years ago, Judy is now serving as a Relief Society teacher.





Alice Tibbitts (Minnesota) graduated from a class of 541 students with the highest scholastic average and as the only Latter-day Saint girl of the group. She received a four-year scholarship to Brigham Young University. She is the sports-camp director of the North Central States Mission. Alice and her brother Kent wrote the road-show last summer for the Duluth MIA. While in high school, Alice was a student council representative, a member of the National Honor Society, and a member of the Girls' Club Cabinet.



Duane Alvin Burnett (New York), 15, served on the youth missionary committee in the Buffalo Ward and donated over 600 hours of labor to help build the Buffalo chapel. In high school in Binghamton, Duane was in the debate club and played the piano, flute, clarinet, and electric guitar in the school band. He was president of the National Honor Society and served as chairman of the United Nations Model Assembly in his state. He was a delegate at Boys' State, where he was elected state senator and was senate parliamentarian. Duane received a Regent's Scholarship and a letter of commendation from the National Merit Scholarship Foundation, and was chosen to appear in *Who's Who Among High School Students*. He is now a pre-medical student at the University of Utah.



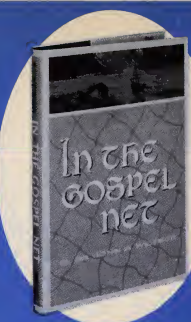
Linda Catlin (South Dakota), 19, is an outstanding music student at BYU, where she is a scholarship student. She plays the piano and the saxophone for the school band and the pep band. In high school, Linda was in the National Honor Society for four years and was awarded the American Legion award for being the most outstanding girl of her graduating class. In the Rapid City Branch, she has served as Sunday School organist and Primary chorister and is a three-year seminary graduate.

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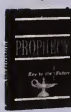
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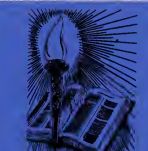


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Dale Docking (Australia), 18, is a priest in the Hobart Branch in Tasmania. He has been on the Tasmanian Hockey Team, which competed in the all-Australian carnival in Western Australia, and on the Senior Men's A Grade Division, which won State Premiers in 1967 and 1968. Dale has been awarded a commonwealth government scholarship and is now studying law at the University of Tasmania.



LeAnn, Kay, and Kathy Christiansen (Wisconsin) all enjoy baton twirling. LeAnn, who joined the Church two years ago, is a student body officer and baton twirler with the Program Bureau and band at Ricks College. She was head majorette with the Green Bay Packers Band in 1967 and was also Wisconsin Twirling Champion. Her 16-year-old sisters Kay and Kathy are baton twirlers with their high school band; they also joined the Church two years ago.



Ritchie Lavar Hibbert (Oregon), 16, is active in sports. Last year he was chosen to participate in the pole vaulting events of the state track meet. Ritchie jumps 12'6". When he was 12 years old, he shot a 180-pound four-point deer. Ritchie is an Eagle Scout, active in his priesthood quorum, MIA, and seminary, and plans to go on a mission.



Bradley Ray Jardine (California), 16, is member of the Oxnard "Four Friends" quartet which won the regional quartet festival in 1967 and sang in the Salt Lake Tabernacle. He has been chosen the "most versatile actor" of his high school, where he has had many lead roles and is a member of the Channel Islands drama group. Brad has completed four years of seminary, has been organist for all stake priesthood meetings, and has still had time to earn his Eagle Scout and Duty to God awards. He is the umpire for the Northside Little League; was chosen a member of the California Interscholastic Federation baseball team; plays the clarinet, piano, and oboe; and is a member of the Ventura County Youth Symphony. No wonder Brad was chosen the "most versatile senior"! He has been on the honor roll every semester and a member of the California Scholarship Federation.



**Sharon Christensen** (New York) was the only Latter-day Saint at her high school, along with her brother. They both attended seminary and Sharon took piano lessons and also taught piano lessons. She was an exchange student to Japan and now attends the School of Home Economics at Cornell University. Sharon hopes to serve on a mission and then go to graduate school.



**Sally Hancock** (Texas) has developed her talents in piano, violin, and voice and has received many medals and honors in these areas. She has served as Primary pianist for five years in the Lubbock First Ward, and is now the vice-president of her seminary class. Sally serves diligently in her community in the Campfire Girls program. She is working in an underprivileged area of her city with a group of Campfire Girls, whom she has furnished with uniforms, parties, and classes on grooming.



**Keith Russel** (Arizona), 21, was the state high school diving champion his sophomore, junior, and senior years. As a sophomore in college, Keith was the Western Athletic Conference champion and the NCAA three-meter champion and was selected for the All-American Aquatic Team for universities. Keith also represented the USA in the World Student Games held in Tokyo, Japan, in 1967. Governor Williams of Ari-

zona recently presented Keith with a citation from the *U.S. Swimming World Magazine* and the International Diving Federation, which recognized him as the top springboard diver in the world. He participated in the 1969 Olympics held in Mexico City. He has been active in the Church as a four-year seminary student, Sunday School teacher and chorister, and a recipient of the Duty to God award. He is on a mission in Chile.



**Pavitt Danielson** (Samoa) is an active member of her branch in

Samoa. She is currently in training to become a secretary.



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# Poetry by Young Writers

## ETERNAL MAN

By Lee Christensen, 16

*Beyond the paths by mortals made,  
Above the shadowed bonds of night,  
There shines a clear celestial glade  
Of starlit jewels in heavens laid,  
Abounding in eternal light.*

*Within the bright celestial band  
In shining splendor far above,  
All beauties of Creator's hand  
Lie sheltered, and forever stand  
Adorned in his eternal love.*

*Yet in the clear, unspotted light  
One beauty is to God most dear.  
Man's soul in his progressive flight  
Creator's heart deems far most bright,  
And stretches forth to bring it near.*

*For here is man, Creator's grace;  
A perfect light his brow hath crowned,  
For he is of God's perfect race;  
Eternal life adorns his face—  
Eternal are his footsteps bound.*



### TO MY DAD

By Susan Stockseth, 17

*I am young and cannot see  
Through eyes that fathom eternity;  
It's my head, dear Dad,  
And not my heart.*

### TO MY MOTHER

By Elaine Wright, 16

*We communicate  
on lines grounded  
in spiritual earth—  
strung from poles touching heaven  
and cables cloud-protected  
from short-circuiting rains.  
Angelic fingers harp our messages  
across the strings of eternity.  
And we sing "a tempo" in perfect harmony.*

### IF

By Mary Brinton, 15

*If I believe and hold strong  
like ash trees in the wind  
to the hand of earth,  
And bury my feet in the same ground  
but stretch my mind high to the sun,  
through suspended clouds—  
If I step over the shadows  
and adjust the light to push them out of the world  
into the darkness whence they came;  
And step back to let a child breathe  
himself of life,  
Giving him shoes of truth that he might wear  
and someday grow into—  
If I stand tall, no matter what  
forms of evil breed about me  
or what calloused wills may brood,  
And perhaps help move a cloud aside to let the  
sun stream through—  
Then shall I be  
a man.*

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## Youth Speaks

● We've heard you over the pulpit, around the campfire, in training sessions and seminary classes. Here is a smattering of your opinions on a variety of subjects.  
—The Editors

#### Q. What is the role of the Latter-day Saint youth in society today?

A. "A growing sense of philosophical and spiritual despair pervades our society and some are led to agree with Camus that the universe is absurd, that life is a cruel joke. But in this morass of despair, we as Latter-day Saint youth don't have to join in the fear and confusion. We need not merely be 'children tossed to and fro, and carried about with every wind of doctrine' (Eph. 4:14), for God has given us prophets and apostles. We carry the torch of faith and truth in a confused and troubled world."—James R. Moss, Stanford, California.

#### Q. What gives strength to today's youth and helps them meet adversity with courage and grace?

A. "Being a Latter-day Saint has helped me. The Church has taught me the meaning and purpose of life and shaped my attitudes and thoughts. I believe that what we continually think about determines our actions and attitudes in times of stress."—Georgia Lynn Mad-

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sen, Rigby, Idaho. (Georgia was stricken with multiple sclerosis, a progressively crippling disease, when she was a freshman and a cheerleader in high school.)

**Q. What is it like to be a Latter-day Saint youth in a community where you're in the minority?**

A. "It's great to be a Latter-day Saint youth anyplace in the world! But here, most of the students in my high school don't even know that Mormonism is a religion. In my seminary class, which meets in my home, the students have to get up at 5:30 a.m. to be here by 6:30 a.m. There are eight high schools represented, or one Latter-day Saint for every 1,900 students. In most of the prayers offered each morning, we hear this phrase: 'Help us not to say anything that will disgrace the name of the Church.'"—Michael McLean, Arlington Heights, Illinois.

**Q. Of what value to the young Latter-day Saint is serving in the military of your country?**

A. "I gained an invaluable education while in Vietnam. I know what it is like to see a good friend go down in flames and discover the real price for the sweet breath of life. It's been with trembling knees that I've knelt to thank my Heavenly Father for his guidance and blessings."—Tom Larson, now serving on a mission in Hawaii.

"Today's armed services need honest, clean, and worthy servicemen to set the standard for their comrades to follow. There is no limit to the daily opportunities and challenges to be an example and to share our understanding of the gospel with those who desire to know the truth."—Lare Eastland.

**Q. How do Latter-day Saint youth react to the high moral standards**

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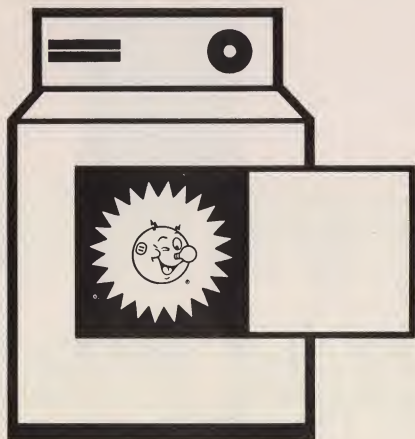
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maintained by the Church?

A. "The moral standards of the Church are a blessing to us. The Lord doesn't give us these standards and commandments to punish us or to spoil our fun. He loves us. Satan is extremely jealous of the body given to man and will go to any length to cause us to desecrate it and bring about our spiritual downfall. So the Lord has given us, through the prophets of the Church, many specific guidelines for us to follow so we can return to him."—Diana Harman, Moreland, Idaho.

**Q. How do Latter-day Saint youth feel about the recurrent rebellions against society's laws and orders?**

A. "One of the best things about our world is that it is not a 'chance world.' It is a world of law and order. We must obey the laws so that we and others can enjoy freedom. Those who enforce these regulations are also trying to make it possible for us to maintain our liberty."—Susan Winder, Granger, Utah.

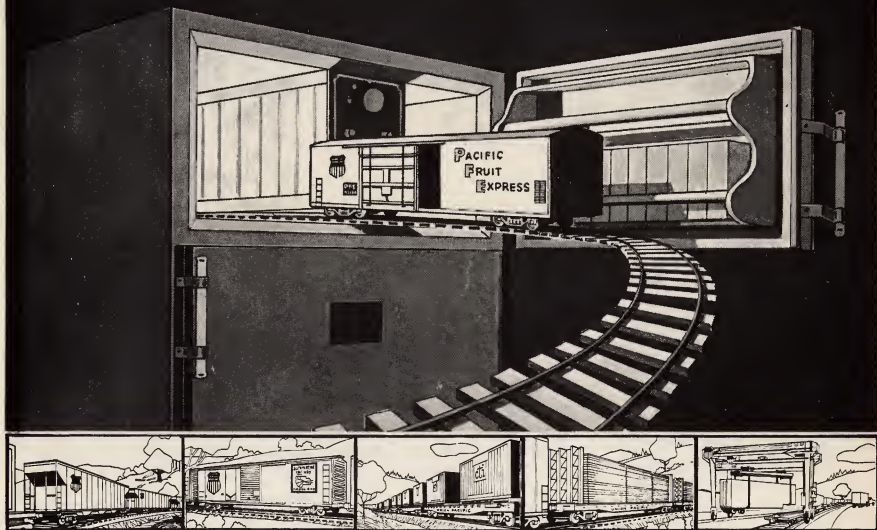
**Q. How important has your training at the institute of religion been to you during your college education?**

A. "John Henry Newman, in his essay 'The Idea of a University,' demonstrates that in order to receive a balanced perspective, a student must include in his curriculum the study of science, letters, and theology. The gospel helps us realize that the main purpose of our education is to enlarge our minds and increase our understandings, so that we may enjoy the spiritual things of life more abundantly. For me the institute has always been an oasis, a source of strength, peace, kind actions, smiles, encouraging words, and most of all a house of truth."—Randy Romrell, Pocatello, Idaho. ○

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## Attention

Laurels-Ensigns M Men-Gleaners

# Youth of the World

Think

At this time in your life, what is your uppermost concern? What are the weakest areas of your religious life? From what source have you derived the greatest benefits in establishing your present philosophy of life?

If your friends had these same areas of concern, what lesson material would you like to have discussed in your Mutual class?

Relate

Below we give you the opportunity to provide information that will be most helpful. The subject material of your future lesson manual may be largely determined by the response you give to this questionnaire.

Respond

The subject I would like to have discussed is .....

.....  
.....

Points to cover A. ....  
B. ....  
C. ....  
D. ....

Name .....

Address .....

Age .....

MIA Class .....



# On These Principles

By Elder Marion D. Hanks

Assistant to the Council of the Twelve and Editor, Era of Youth

● The real "battle of the century" is the struggle to help youth discover true meaning in life and to guide them to live with character and quality, and The Church of Jesus Christ of Latter-day Saints is in the front lines of the encounter. The Church is committing vast resources of people, principles, and programs in aiding the youth in the difficult adventure of choosing and serving the things that matter most.

An American editor recently wrote:

*The Mormons seem to have an answer to the question that concerns every religious body: "How do we hold onto our young people?" . . . [They] take their faith seriously. And that, perhaps, is the ultimate secret of their success in keeping young people close to the Church.*

**What does the Church want for its youth, and how does it help them?**

The Church wants to help young people find the richness and wholeness and goodness of life that are worthy of God our Father, of Christ our Savior, and

of their gracious gifts of selfless love for our sakes.

**What is a worthy young life?**

The Church teaches its youth that a good life is one that strives and moves toward excellence, toward being a person of the highest quality that it is possible for one to become. It is a life balanced in spirituality, high personal standards, trained and disciplined mentality, physical readiness and well-being, mature capacity to meet difficulty, and a sense of responsibility to others, including generations yet unborn.

The Church has strength to offer in all of these ways, and in building leadership, developing sensitivity to things beautiful and uplifting, influencing to wise courtship, happy marriages, and joyful family relationships, and inspiring good minds to good judgment.

**What are the hazards?**

There is the nature of youth itself, and there are the circumstances of living in this complex world. Keats said in his preface to *Endymion*:

"The imagination of a boy is healthy, and the

mature imagination of a man is healthy; but there is a space of life between, in which the soul is in ferment, the character undecided, . . . thence proceeds mawkishness. . . ."

The times are characterized on the one hand by the fomenting of destructive disorder by callow, sterile, and misguided lives posing as qualified critics, and on the other hand by challenging criticism from intelligent (often youthful) sources seeking to inspire higher morality and loftier behavior. Youth need help in discerning between the two courses—in rejecting the one and contributing to the other. They need to form good character through wise choices, effectively acted upon.

**How does the Church go about this weighty undertaking?** The answer begins with principles.

The Church of Jesus Christ of Latter-day Saints teaches youth correct principles, offers them opportunity to learn to apply those principles in vital programs, and provides wise guidance from concerned adults. It seeks to provide a climate in which young men and young women can develop faith, a sense of belonging, a commitment to service, and an acceptable self-image based in loving and being loved. Emptiness, loneliness, anxiety—the tragic trio of contemporary curses—are controlled, and can be vanquished, when true principles are made flesh and dwell in us.

**What are the principles?**

## **GOD LIVES**

Every person is an eternal person, a literal child of God, who is the "father of the spirits of all men." As a spirit child of his Father, he lived and loved and made choices and was himself in the premortal world. Active on the side of the Savior's cause in the "war in heaven," he came into the world with a mission and a meaning. With all other sons and daughters of God, he will live forever, enjoying, if he chooses, an eternally progressive life of creative service in the kingdom of God. He makes that choice during his mortal experience in the faith, obedience, endurance, and loving concern he learns and manifests.

God is a living, loving, holy, eternal Father, good and gracious, desiring our well-being, providing

knowledge, permitting opposition, protecting our right and responsibility to choose, requiring that we answer for our choices, sending a Savior to clothe justice in tender mercy, making repentance possible and forgiveness sure.

## **LIFE IS ETERNAL, MEANINGFUL**

Life is eternal; mortal life is purposeful and meaningful. Identity and personality persist. What we gain in mind and spirit we carry with us through mortal death into eternity. Life, then, is a schoolroom, not a playground or a tournament or a test of capacity for material acquisition. We are here to seek, to ask, to knock, to learn faith, to learn obedience, to learn to walk by the Spirit. Worship is communion with God; prayer is a way to be in touch with him.

## **CHRIST AND MAN**

The "work and glory" of Deity are to "bring to pass the immortality and eternal life of man." Salvation is a prize we reach through a door with a double lock: Christ has turned the key—he stands at the door and knocks; the other key is on the inside of our hearts and must be turned by us as we open them to him and walk the way he has provided. Our glory is in our capacity to obey his commandments.

## **TITHES, FASTING**

All that we have, God has provided for us. Tithes and offerings brought into his storehouse are a return we give him. He teaches us to give also of ourselves. We fast and pray for faith to understand, to undertake, to refrain, to endure. Tithing is a spiritual principle. Mormon youth pay tithes on all they earn from childhood.

## **SERVICE**

God loves us and commands that we love him and our neighbors. But he is not satisfied with lip service or eye pleasing. Love in the abstract means nothing. God must have an instrument for the revelation of his love. He demands of us that we be holy, unselfish, noble. The Savior is our standard, the

Samaritan the example he has supplied us. Young people in the Church are given many opportunities to serve.

### **FORGIVENESS**

There is rejoicing in heaven when a wanderer turns homeward, when a sinner repents; there must also be rejoicing on earth among those who would follow the Lord—not judgment, not criticism, not condemnation, not rejection or reviling or contempt, but rejoicing for the prodigal returned.

### **DATING AND MARRIAGE**

Like God and man and love, marriage is eternal, and so is the family. Dating must have that in mind; courtship must be conscious of that truth. Eternal marriage is the natural product of two who live in love and bring forth a rich harvest; it is God's law of marriage. Mormon youth marry in a temple for "time and for all eternity."

### **AUTHORITY**

God's authority to represent him is given by him to those whom he selects and ordains in his appointed way. It is not an automatic acquirement of those who "choose" him, for he has said, "Ye have not chosen me, but I have chosen you, and ordained you." Ordinary men from ordinary walks, called and authorized by God, can serve him as his authentic agents.

Devoted Mormon males from age 12 are commissioned with offices of priesthood authority qualifying them for leadership opportunities and sacred service commensurate with their age and experience.

All these principles and many more God has revealed to men by his holy prophets in every dispensation, including our own. To Mormon youth, his religion has the power to "loose the spiritual force" within them. They are true children of God.

### **MISSIONARY WORK**

The Mormon youth is also a brother to all other men. He owes to them the responsibility to share

what is true and good. He undertakes to fulfill that responsibility through devoting two years of his life to full-time missionary proselytizing in an assigned area in some part of the world, at or near home or abroad. This he does at his own expense with money he has earned or which may be supplied in part by family or others.

### **PHYSICAL FITNESS**

Physical health and well-being are essential to the full life, and a young Mormon is taught from childhood to safeguard and strengthen his body. He does this on principle, believing that his body is a non-evil component of his eternal soul: "The spirit and the body are the soul of man." In practice he follows a health code known as the Word of Wisdom, taken from an 1833 revelation from the Lord to the Prophet Joseph Smith. In it the Lord counsels abstinence from the use of alcohol, tobacco, and other harmful substances, with the promise of resulting physical, mental, and spiritual blessings.

Hard, honest work is encouraged, occasionally invited by the Church at the chapel or grounds, or at a welfare farm, ranch, or cannery whose produce goes to those in need.

Sports activities and organized athletics of many varieties are encouraged and sponsored by the Church, and so are camping and dancing and other wholesome recreation. Someone has called it "spiritualized recreation"—physical and cultural activities under Church influence and standards, with the guidance of qualified leaders.

Young Mormons are taught to answer the call of their country with devotion and courage. What was said of the valiant young sons of the people of Ammon 2,000 years ago is a guide to modern Mormon youth:

"And they were all . . . exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were . . . true at all times in whatsoever thing they were entrusted." (Al. 53:20.)

### **MORALITY**

With a responsible, religious attitude toward life, others, the body, marriage, and the family, young members of The Church of Jesus Christ of Latter-day Saints give strong emphasis to high moral standards.



## JOY

"Like God and man and love,  
marriage is eternal,  
and so is the family. Dating and  
courtship must be conscious  
of that truth."

They are counseled to live clean and wholesome lives. Chastity, fidelity, and loyalty are taught in all of the organizations of the Church at every age level. Even younger children commit to memory the Articles of Faith, which include:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

## EDUCATION

From the scriptures, Mormon youth are taught that "the glory of God is intelligence," that they are to "seek learning . . . by study, and also by faith," and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

Constant attention is given to encouraging young people to educate, discipline, refine, and sharpen their minds. Church schools are established at various levels in various countries, including colleges, business schools, and universities. In proximity to high schools in many parts of the world, the Church maintains seminaries that the students can attend before school or on released time, and in conjunction with universities and colleges there are institutes of religion, all designed to encourage secular learning and to balance it with the spiritual and moral training requisite for the full life.

A healthy mind will reach high standards of thinking and lead to high standards of living.

Mormons believe that "men are, that they might have joy," and that true joy is the product of living in a way that will permit an acceptable self-image based in good conscience and self-esteem. It does not come in rioting or destroying, or in peculiarities of dress, hair length, or behavior. Relationships with family and friends and others must be wholesome and rewarding if life is to be joyful, and there must be reliance upon God and growing confidence in his presence. Friendliness and genuine concern for all men of whatever origin, status, or persuasion is taught the young people of the Church. Acceptance of civic and community service is strongly encouraged; public life and politics are felt to be noble and desirable pursuits.

Family ties are especially important to members of the Church. The religion is family-centered. Regular family home evenings are held, family prayer, church attendance and service widely shared; family celebrations, vacations, traditions, work undertakings, and play the established ideal. Parents are more interested in leading their children into happy relationships and experiences than in encouraging pursuit of the material, though education and competence in one's chosen work are given consistent emphasis.

## LEADERSHIP

We learn to do by doing, and Mormon youth are led into many productive opportunities to do. There is no professional clergy, so the work load is left with the members. Young people in the Church speak frequently, counsel with their leaders, organize and plan and conduct activities, teach, sing, and perform. They take part in musicals, plays, and forensics. They take the lead in meetings and officer organizations. This training and these experiences produce lay leaders of extraordinary quality and enable the Church to function efficiently on every level.

Because they have been taught correct principles, young Mormons away from home at school, in missionary work, in employment, and in the military are able to govern themselves and to stay close to the Lord and to the Church.

*On these and other principles, programs for the youth of the Church are fashioned. In the principles of the gospel of Jesus Christ is the strength which undergirds and gives meaning to all that is done to keep young people close to the Church.* ○

# Programs of The Church of Jesus Christ of Latter-day Saints for Youth



They need to search...



...to meditate



...to rejoice





Youth need to grow mentally, physically, spiritually, socially. They need time to meditate, time to play and compete and train. They need to participate and express themselves, to improve their minds and strengthen their character, develop their talents and learn leadership and social skills. They need to increase in understanding of God, to serve their fellows, to discipline self, and to search and stretch and persist in doing. They need to work, to endure, to sacrifice, to love. They need to learn to meet frustration, difficulty, and temptation effectively. And, importantly, they need to identify themselves with significant goals, with a commitment to the Lord, his kingdom, and his cause.

Members of The Church of Jesus Christ of Latter-day Saints believe, as Paul suggested to Timothy, that they must be examples "of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," and "neglect not the gift" that is in them.

They also believe that belief isn't enough. Knowledge of the truth is indispensable to salvation. But knowledge alone won't get a man very far in this life or the next. Application of high principles to one's daily life will. Therefore, the programs of The Church of Jesus Christ of Latter-day Saints are very carefully prepared to implement the lofty principles of the gospel and to meet the needs of the individual. Members who are actively involved in the full church program receive direction and development in every phase of their lives at every stage in their lives.

This section is devoted primarily to the programs of the Church as they have been developed to meet the special needs of youth.

The following pages feature the major programs of the Church that are geared to the unique needs of youth and that implement the principles of the gospel in their lives.



President Brigham Young organized the MIA a century ago. Today, as in its beginning, MIA seeks to instill within its members individual testimonies of the truth and to give them opportunities for self-improvement and personal development.

"I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church . . . in propagating, teaching and practicing the principles I have so long been teaching. There is need for the young daughters of Israel to get a living testimony of the truth." — President Brigham Young, Nov. 28, 1869



"Firm as the mountains around us,  
Stalwart and brave we stand. . . ."  
These words of the stirring Mutual Improvement Association anthem "Carry On" ring out throughout the world, in wards and stakes, branches and missions, as young people assemble in the spiritual and recreational activities of this youth-oriented program.

What is MIA? It's a group that meets each week, sometimes for classes, sometimes for recreational activities, sometimes for cultural development. It's a small group meeting in a home or a rented room in a mission area or a large group meeting in a ward or stake center. It's a dedicated corps of 100,000 men and women from all walks of life who serve as leaders and teachers. It's a program that embraces the arts—music, dance, speech, and drama—and gives youth an opportunity to participate and develop their talents. It's a program of action, with emphasis on athletics and sports and camping. It's a program of learning, on gospel subjects as well as on personality and character development.

MIA youth are divided into age groupings for lesson work and achievement programs. At 12 a youth is a Scout, and he may become an Explorer at 14 and an Ensign at 16. The young women are Beehive girls at 12, Mia Maids at 14, Laurels at 16. Young people themselves take responsibilities as class officers and committee members.

Young people who have graduated from high school or reached 18 years of age may become members of M Man and Gleaner groups, organizations for single adults. Special achievement programs are also available for these MIA members, as they demonstrate their executive, spiritual, creative, and cultural abilities to gain the highly prized Master M Man and Golden Gleaner awards.

Adult organizations, under the heading Mutual Interests, include young and older married couples and other adult groups who meet to study subjects of special interest to their members.

Yes, MIA is big—in numbers as well as in scope. It's also big in the impact it is having on the lives of hundreds of thousands of young Latter-day Saints.

- MIA age groups: Beehive, Scout, Explorer, Mia Maid, Laurel, Ensign, Gleaner, M Man
- Korea planning group
- MIA in England

# MIA

THE MUTUAL IMPROVEMENT ASSOCIATIONS





*"The rigid volunteer rules  
of right and wrong in sports  
are second only to religious  
faith in moral training."  
—Herbert Hoover*

*By chase our long-liv'd fathers  
earned their food;  
Toil strung their nerves and  
purified their blood;  
But we, their sons, a pamper'd  
race of men,  
Are dwindled down to three-  
score years and ten.  
Better to hunt in fields for  
health unbought  
Than see a doctor for nau-  
seous draught;  
The wise for cure on exercise  
depend;  
God never made his work for  
man to mend.*

—John Dryden, 1680  
(Quoted by Dr. Paul Dudley  
White)

- Thousands of softball teams involving tens of thousands of players compete in local and area competition across the Church.
- Church competition includes table tennis tournaments in Europe and Asia and elsewhere across the globe where the sport is big.
- Track competition is popular at many youth conferences. Girls from Sweden are in the race!
- Rugby isn't usual in Church athletic competition, but it ranks high in England, at Church schools, and in some other areas.

Forty percent of the young men entering the service in World War II couldn't swim 50 feet.

All the organized leagues for sports competition offer participation for less than 10 percent of the youth of the United States.

*"Sport, which still keeps a flag of idealism flying, is perhaps the most saving grace in the world at the moment, with its spirit of rules kept, and regard for the adversary, whether the fight is going for or against. When, if ever, the fair-play spirit of sport reigns over international affairs, the cat force which rules there now will slink away and human life emerge for the first time from jungle."*—John Galsworthy

- Mexican youth play the roundball game.
- Basketball is big in the USA, but Mormon youth in other lands play too! Nearly ten thousand teams play the game in Church leagues, with 64 teams meeting in finals competition each March in Salt Lake City.
- Track in Tonga represents similar action among Mormon youth in many places.
- Polynesian teams often dominate volleyball competition, but many other lands encourage the game. South Africans are pictured here.



# Dance, Music



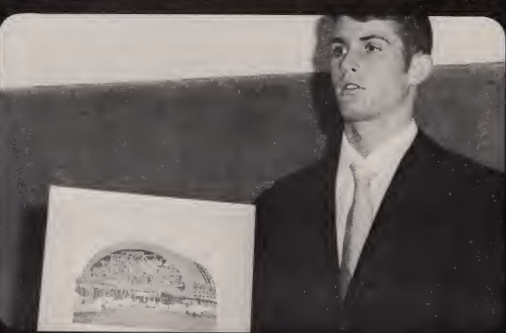
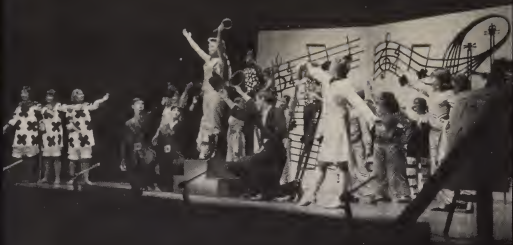
○ Young Mormons and their friends learned special dances for thousands of dance programs held throughout the Church last year. Social dancing, folk dancing, exhibition ballroom dancing, and novelty numbers are part of the program local dance leaders pass on from general board dance committee headquarters.

○ Youth in the Church are avid music fans and receive much training through the MIA program. They plan and take part in musical events on both grand and small scales—from the blending of hundreds of voices in the Tabernacle to a four-voice unit in a branch. They form instrumental and vocal ensembles for programs and conferences. More than 77,000 musical events were presented in wards and stakes of the Church last year.

○ Folk dancing is a favorite activity



# Drama, Speech



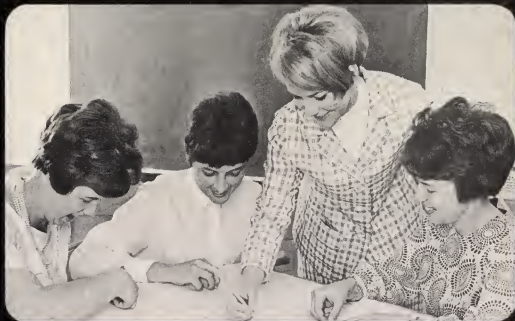
- Activities play a significant role in MIA. In drama, young people become involved in roadshows, plays, pageants and parent-youth programs especially prepared new each year by the general board drama committee. Nearly 20,000 dramatic productions were presented in wards and stakes of the Church last year.
- The speech department gives individual and group instruction for talks in meetings, dramatic readings, choral readings, and festivals. Experts in this field are called to serve on MIA general boards to prepare helps for the local level through manuals, program outlines, and personal visits, as well as at June Conference departmental sessions.

# Scouting



- Exploring developed from the Vanguard movement of the LDS Church, and started in 1928. It was adopted by the national Boy Scout organization five years later, and today is known throughout the USA as the Explorer Scout program.
- Wherever Scouts are, there is action! The action involves games and development of useful skills. In May 1913, the Church was granted the first charter issued by the Boy Scouts of America to any church, and the partnership has flourished over the years.
- Good Scouts "trail the Eagle," and these eight choice LDS boys from one ward cornered the elusive bird the same night at the same court of honor in Denver. Many hundreds of others achieve the goal every year, including more than 750 in one local council in one year!
- Tongan Scouts represent the worldwide nature of Latter-day Saint interest in scouting.

*Statistics tell a story of their own. Last year YWMIA'S Church-wide enrollment included 56,405 Beehive girls; 56,681 Mia Maids; 51,720 Laurels; and 51,654 Gleaners.*



The Girls Program is administered for the priesthood by the YWMIA. For seven years each girl has special opportunities to participate in activities and meetings, and is encouraged to live high standards of personal purity and health, to pay a full tithing, and to perform volunteer service. Following a personal interview with her bishop, she may receive an individual award each year for maintaining a certain percentage of performance. The coveted gold medalion is awarded to those young women who achieve seven individual awards.

MIA classwork gives special attention to personal grooming, social skills, domestic arts, and daily application of gospel principles in a woman's life. Her role as future companion to the priesthood and as a servant in God's kingdom is explained. Chastity and eternal marriage are emphasized.

- Girls sing!
- Camp!
- Quilt!

# Girls Program

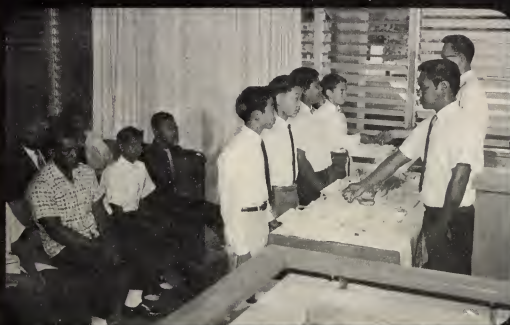


# Aaronic Priesthood



*"Men of integrity, by their very existence, rekindle the belief that as a people we can live above the level of moral squalor. We need that belief; a cynical community is a corrupt community."—*

*"We must learn to honor excellence (indeed, to demand it) in every socially accepted human activity, however humble the activity, and to scorn shoddiness, however exalted the activity."—John Gardner*



- Baptism in South Africa
- Home teaching
- Sacrament service in Hawaii
- A bishop's interview

*"We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled."*  
—William James

*"As if that were not enough, their assignment extends to world mastery. They are called neither to withdraw from nor to duplicate the manner of the world, but to transform it. In a time when it appears nothing is sacred, they are commissioned to erase, by the quality of their lives, the distinction between the temporal and the spiritual, until everything is sacred. This is the bold burden of outdoing the world at its own game while moving under Christ's appointed rules and roles. It means prodigious tasks of preparation." — Truman G. Madsen*



"The Aaronic Priesthood," says Presiding Bishop John H. Vandenberg, "is much more than a youth program. The priesthood is the power and authority to act for God."

And at 12, worthy young men in the Church are doing just that. When the Savior was 12 years of age, he was found "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." To his mother he said, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (See Luke 2:41-49.)

In the Church young men take a giant step in the business of the Lord when they are ordained to the Aaronic Priesthood as deacons. This begins seven youthful years of increasingly significant service in the name of the Savior.

A deacon is a member of a quorum of 12 boys. They pass the sacrament, collect fast offerings at homes of members for the bishop, and do other services in brotherhood for the needy. At 14 a worthy boy is interviewed by the bishop, sustained by the ward members, and ordained to the office of teacher. There are 24 boys in this quorum, and their chief duty is to visit the homes of the church members, serving as junior companions with members of the Melchizedek Priesthood. Some of the homes to which they go may have fellow quorum members and schoolmates whom they teach and with whom they counsel in the truths of the gospel. A teacher does not entirely leave behind the responsibilities he carried as a deacon. He continues to serve in them whenever necessary.

At 16, after an interview, a qualified teacher is ordained a priest. The priests' quorum numbers 48, and the duties, according to scripture, are "to preach, teach, expound, exhort, and baptize, and administer the sacrament, And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. And he may also ordain other priests, teachers, and deacons. And he is to take the lead of meetings when there is no elder present."

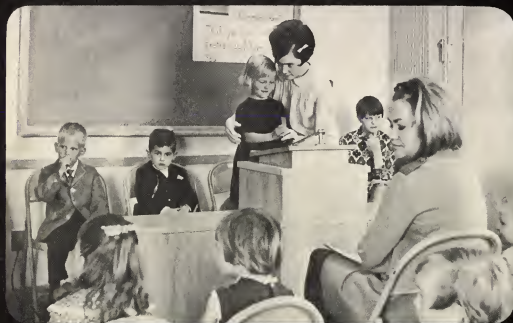
- Deacons with adult adviser
- Priests join with elders for special missionary work



*"You will see the day when Zion is as far ahead of the world in all matters pertaining to human learning as they are now ahead in matters religious."—President John Taylor*



*They learn as they worship through preparing and delivering two-and-a-half-minute talks for the whole congregation, as they recite in unison a scriptural gem before the sacrament is passed. And along the way, they themselves have a turn at teaching the little ones about the Savior, his mission, and our commitment to him.*



"Some of the brightest spirits who dwell in the bosom of the Father are making their appearance among this people." (Brigham Young.) "A choice company of spirits out of all the creations of God have been reserved in the spirit world to come here and now into this very world." (Wilford Woodruff.) The Sunday School superintendent who looks into the bright, smiling faces of the youth before him Sunday morning sees in them this choiceness. The best is none too good for them. With his corps of lay teachers, he bends to the task of helping youth rise to the promise that is in them. Carefully prepared lessons make Bible stories come alive, scriptural truths understandable and relevant. The stories of the restoration of the gospel and the trek across the plains suddenly fall into place in their hearts. There are new heroes to emulate, new lessons to learn, when youth study together the lives and contributions of religious leaders down through the channels of time.

- English youth
- Junior Sunday School
- Supporting the speaker



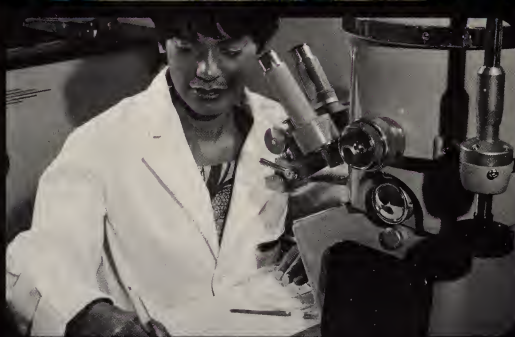
*"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave."*—John Ruskin

*"If you don't know where you are going, any road will get you there."*—The Koran

*Is the Church concerned about the secular education of its youth?*

*"And I give unto you a commandment that you shall teach . . . Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms." (D&C 88:77-79.)*

*"Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end."*—President David O. McKay



The Church is anxious to help its young people in their development of noble character, which President McKay has said is the aim of "true education." Consequently, together with its network of seminaries and institutes of religion, the Church has established schools in a few selected areas. Throughout the world today—in Utah, Idaho, Hawaii, Mexico, South America, and the islands of the Pacific—some 40,000 students are attending schools and colleges operated by the Church.

Who are these students? They come from virtually every area of the world in which Latter-day Saints are found. They include 24,000 enrolled at Brigham Young University in Provo, Utah, where may be found students from all of the United States, the provinces of Canada, and some 50 other nations; some 4,000 students at Ricks College in Rexburg, Idaho; 1,200 at Church College of Hawaii; 6,500 at several schools in Mexico; 750 at LDS Business College in Salt Lake City; and thousands more in Chile, New Zealand, Tonga, Samoa, Tahiti, and Fiji.

- BYU cheerleaders
- Polynesian student
- Mexican flag raised





*In an age when every established and long-cherished value is under siege or attack, more than 165,000 Mormon high school and college students are voluntarily involved in programs of daily religious instruction.*

*"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:19.)*



# Seminaries and Institutes

In New Zealand a teen-age girl rushes home from school to study the New Testament. In western Canada an Indian boy spurs his horse on so he won't be late for his Book of Mormon class. In Ogden, Utah, two students rush across the street from their high school to study the Old Testament during their free class period. In San Jose, California, college students forgo their lunch hour to join a discussion class in church doctrine.

East, west, north, south—almost any place groups of young Latter-day Saints can be found—classes, forums, discussion groups are regularly offering involvement in subjects to balance secular learning. Morals, ethics, Christian history, world religions, courtship and marriage, current and specialized problems, New and Old Testament, Book of Mormon, Church history, and other classes comprise the curriculum.

Since its founding the Church has sought to educate its members in the knowledge of God and his dealings with his children. The Prophet Joseph Smith taught that "the glory of God is intelligence, or in other words, light and truth." (D&C 93:36.) In the earlier years of the Church, its schools provided both secular and religious education.

Seminary and institute courses are taught in buildings erected by the Church alongside high schools and universities, or in some areas in local ward buildings, rented facilities, or private homes. Professional teachers, lawyers, doctors, engineers, students, housewives, and others teach the classes.

The seminary system began in 1912, and there are now four basic types of programs available: released time where approved by local school boards; early-morning classes before high school in the United States and seven other countries; home study seminaries in some areas; an Indian seminary program involving at least 15,000 students in 23 states and Canada.

- Help with scriptures
- Learning the gospel





*MIA, priesthood quorums, Sigma Gamma Chi, Lambda Delta Sigma, returned missionaries, former servicemen, and civic service committees are typical of the agencies representing interests and involvements of LDS students.*



This generation of college students faces severe pressures. The Latter-day Saint student has many of the usual problems plus the special challenge of continuing to mature spiritually while he grows academically and socially, and of maintaining a close relationship with the Church while giving appropriate attention to his school program. The Latter-day Saints Student Association is a correlating agency of church weekday activities on campus to help him achieve his objectives.

A local stake president is appointed priesthood leader for the students and has responsibility to guide the weekday program on the assigned campus or campuses. An institute director or teacher assists him as Education Adviser, and certain other select adult leaders may be called to serve on an executive committee. Students representing campus Church organizations and groups (such as MIA, returned missionaries, and Lambda Delta Sigma) serve under his direction on a Student Council, and thus have direct access to an important priesthood officer appointed to help them. Student leaders are called and set apart.

The purposes of the Student Association are (1) to determine the particular needs of Latter-day Saint college students; (2) to bring together in counsel representatives of various Church agencies on campus to consider how and by which agency these needs can best be met; (3) to enlist the support of all appropriate Church elements in the selected undertaking.

- LDSSA committee meeting
- LDSSA student council

*The meetings of the youth council provide:*

*1. A chance for young people to meet and speak regularly with the top leadership of the ward, with assurance that they will be heard.*

*2. A means for the bishop to communicate with youth in discovering their needs and thinking.*

*3. A way for priesthood and auxiliary leaders to get close to the young people they serve.*

*4. A method of insuring maximum youth involvement as projects and activities are planned and implemented by the youth, thus enabling them to realize more fully their own goals and objectives.*

*5. A correlation of all youth-serving activities and programs.*



# Bishop's Youth Council

One of the most publicized traits of at least a certain segment of the younger generation these days is rebellion, and one of their most frequent complaints is that they are not listened to. For its young people ages 12 and up, the Church has an answer to that: they are encouraged to speak, and their leaders listen.

There are a number of ways the job gets done, such as frequent interviews and regular association. The bishop's youth council is one example, and the results it can bring are significant.

How does it work?

Every congregation in the Church has a bishop or president who is the nonprofessional spiritual and administrative leader of the flock. He has numerous volunteer leaders and well-organized programs to help him in one of his chief responsibilities and biggest assignments, which is to take care of the young people of the ward or branch. In order to succeed in this challenging task, he must learn the needs of the youth and how to help them achieve their objectives.

How does the bishop learn the needs of his young people? He has a youth council with representatives of every age group from 12 to 19. They meet at least monthly, and usually oftener, to talk and plan together. A few selected adult leaders of youth are invited, as needed, but youth initiative and leadership are encouraged and stressed. Occasionally the youth members of the council meet together without adult representatives, developing new ideas for the bishop's consideration and working out details of assignments received. Task forces of other young people are formed for special purposes.

To the extent that free and responsible communication between young people and adult leaders is the answer to youth's challenges, the bishop's youth council gives strong assistance in bringing about sound solutions.

- A youth representative reports
- Bishop's youth council







*Two by two they climb the cliffs of Austria, thread through the jungles of South America, rap on the door of a hogan in New Mexico, or push through the crowds of Hong Kong—young elders of the Church with their scriptures in hand and the light of the Lord in their eyes. They are there in answer to a call from the Prophet.*

*Many other young people are serving throughout the organized stakes of the Church as stake missionaries. They have full-time jobs or attend school, but devote two, three, or more evenings a week to missionary work among their neighbors.*

*“Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbors.”—D&C 88:81*

*“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

*“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28:19-20.)*



Traditionally missionaries are young—19 or 20—and come from many countries to serve in many other countries for two years at their own expense. They come from field and factory, schools, professional athletics, and the fields of the military. For many their military obligation will yet be filled on completion of the mission—two years especially in the service of God and many more months in the service of their country! And for some there are years of schooling to complete. But now they answer the compulsion within to share with others that which is most precious to them—their testimony of the gospel of Jesus Christ.

Missionary service begins with five days of training in Salt Lake City, if a missionary is called to serve among a people with a language not his own, he studies in special language classes at one of the Church colleges. Once in the field where he is assigned to labor, a missionary abides by strict personal standards—clean living, no dating, early rising, conservative dress and behavior, suitable to his calling as a servant of the Lord.

○ Mormon missionaries

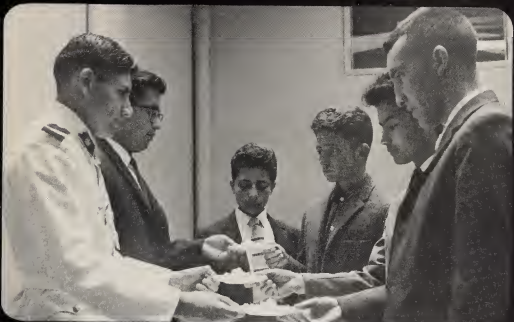
○ Shoes off in Japan

○ Indian hogan

○ Elders from South America serve in Italy



*"Unless the vessel is clean,  
whatever you pour into it  
turns sour."—Horace*



It may seem strange that a church would have a military relations committee, but it is a strange world. Jesus taught that while his disciples were of necessity in the world, they must not be of it. An LDS serviceman is in a position to understand this teaching. He needs help in safeguarding his moral and spiritual well-being, and the Church undertakes to assist him. There are interviews with local Church leaders before induction, orientation sessions during training, letters and periodicals and literature at least monthly from the home ward and quorum, fellowshiping by Church members living near military bases or operations, authorization of group leaders among the military, visits from general Church officers, and assistance upon release.

Outstanding chaplains help, but the scores of groups currently meeting totally under their own leadership in the war area and across the world attest to the ability of devoted Latter-day Saint men to live to high personal standards as they serve their country and their God.

- Soldier and Korean child
- Sacrament in South America
- Interview with bishop

*"From the DMZ to the Delta you can find Mormons all over this land. And I'm pleased to tell you that I never trooped with one who wasn't a good man."*

*The quote was from a military commander in Vietnam, but it could have been wherever Latter-day Saint men serve in the military. The compliment is in large measure deserved, and the credit for it goes to the high calibre of young man involved—and to his family upbringing and the religious principles and programs to which he is devoted.*



- A letter from his bishop
- Studying the gospel
- Reading the Era
- Servicemen worshipping



# Era of Youth



To a generation making a large claim on life, being in the world but striving to be not of it, a special publication was needed. Ten years ago the leaders of the Church introduced the Era of Youth.

Though it has a light, "with it" approach, still it consistently deals with the important factors in life. It reflects what is happening in the world of art and words and trends and interests of youth. It's wholesome. It's motivating. It's practical. It's all theirs. It gives help in applying gospel principles to the demands of daily situations. It's geared especially for youth and for youth leaders, with the writing by youth themselves or by those skilled in the world of students.

The Era of Youth is published monthly as a special section in *The Improvement Era*. Parts of it are translated into 16 languages to help youth and their friends the world over. It is on the reading course list of MIA and used regularly as supplementary material for seminary discussions and youth talks.

- Reading the Era of Youth
- Preparing a talk
- Era photos being taken

Discussion themes revolve around issues of importance to the family: God, his nature and relation to us; our purpose on earth; personal growth and maturity; formation of worthwhile habits; family patterns and attitudes.

The unusual success and acceptability of the home evening among Latter-day Saints is well typified by the comments of one child: "Family night is the best time of all because that's when we're a family."

"The problem when adult control disappears is that the young's control of each other intensifies."—David Riesman

"As adult authority disintegrates, the young are more and more the captives of each other."—David Riesman

President David O. McKay's widely quoted statement sets the tone for family affairs in the Church: "No other success can compensate for failure in the home."



Mormon youth like it at home. There is no generation gap in a home where family home evening is the practice. The family gathers in a circle to discuss their beliefs, their goals, their problems, and even vacation plans for the coming year. Questions are considered, such as: "How can we make our family and personal prayers more meaningful?" "Why is orderliness the best policy for our family?" "Who has the say on which television programs we watch, what records we listen to?"

The genuine exchange of ideas between parent and children, or between young students living together, is wholesome and effective. There is prayer together and a song shared. A treat is served, some scripture read. Perhaps a field trip is taken or some neighbors are invited in. But always some discussion or a formal lesson prepared by one member, or a new goal set, moves the family along spiritually.

Family nights can be immensely diverse, however. The evening might be built around a family-centered excursion activity, a discussion on family long-term or short-term plans, family duties, concern for family members, spiritual messages from parents to youth, an honest exchange of viewpoints in a casual setting, expression of testimony about matters of most value in life. Such nights often feature family games or even field trips to museums, zoos, or a library.

Generally, each stake and mission throughout the Church sets aside one night each week, and no other church meeting or activity is scheduled that night in order to help facilitate the program.

Of more interest, however, is the administrative and procedural setup: presiding over all family nights is the father, or head of the family. Under his direction, family nights are called and planned. Generally he will give all family members a chance at teaching a lesson, planning an activity, preparing an agenda. In such a setting it is not unusual to see a young child or teen direct a family meeting, leading a discussion that involves his parents and older brothers and sisters as full participants.

○ Swedish family praying and teaching at home

# Family Home Evening







*This Indian Student Placement Program provides an opportunity for nearly 4,500 Indian students, representing over sixty tribes throughout the United States and Canada, to live in homes in Idaho, Utah, Arizona, Colorado, Georgia, California, Washington, and western Canada.*

*The stated objective of the Indian Student Placement Program is:*

*"To make possible educational, spiritual, social, and cultural opportunities for Latter-day Saint Indian children, and to provide opportunity for them to participate in non-Indian community life so that they can use their experiences now and later for their own benefit and that of their people."*

○ Sharing the load

○ A new experience

○ Newcomer and "veteran"

○ On their way!



Help a young Indian to grow in the highest ways of man, and his whole family benefits. Multiply him by several thousand, and the Lamanite race is lifted. Since 1948 the Church has been involved in a program of education for Indian children.

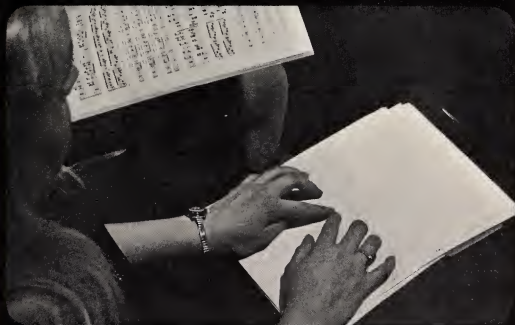
Foster parents make application to participate in the program, and if accepted, they receive no compensation nor remuneration for their expenses or service. The Indian students are brought to various placement centers each fall, where they spend one day in orientation, physical preparation, medical examination, and getting acquainted. Then they meet their foster families and return with them to their new homes.

Thus the Indian student comes from the reservation into the home of a Mormon family, not as a guest nor as a servant but as a son or daughter without adoption. He takes up a life between two worlds. In the spring he returns to his home, taking with him the culture, education, and social and spiritual growth he has gained to share with his family.

# Indian Placement Program



*During 1969, 44 excited youth, who earned their own way, made the long trip from Finland to Switzerland to do baptismal work for 2,150 of their ancestors. It was a record at the Swiss Temple in Bern.*



Mormon youth believe that eternity is now, that today is the first day of all the rest of forever. On this basis, decision making is serious business, and the need for counsel is acute in their lives. Someone to talk with who is trained, inspired, and caring is one of the added blessings youth enjoy through seminaries, institutes, and the counseling departments of Church schools. In addition, bishops regularly have a searching, personal interview with each young person as to his attitude and conformity to gospel standards.

Youth get a better perspective of their place in the scheme of things as they trace their heritage lines, as they are baptized for those who have died without benefit of this blessing, and as they compile their own books of remembrance. The genealogical program helps them. They are entitled to guidance and comfort and motivation of patriarchal blessings bestowed upon them by men ordained with the authority to give them.

- Workshop in Hawaii
- Generation togetherness  
(Lt. Col. Bernard Fisher and Scouts)
- LDS music in braille

*Church members in the Oakland, California, area harvested 630 thousand pounds of tomatoes in one day. One-third of the harvesting force were high school students who took a day off to do the work, with school leaders' approval.*

*In Carbon County, Utah, young Church members assisted in the harvest of 64,000 pounds of melons, more than 13,000 pounds of it going into the Welfare Program.*



Weekly services permit youth to prepare, bless, pass, and partake of the sacrament and to covenant again with Heavenly Father to take Christ's name upon them and so to live that his Spirit may always be with them. Such a renewal of their covenants is a strong help in avoiding the temptations of the world. Youth are taught from childhood to pay 10 percent tithes on all the money they earn—a practice especially emphasized during teen years.

Mormon youth conferences are held annually in most parts of the world. Here boys and girls come together in a campus or retreat setting and participate in workshops and lectures dealing with the application of gospel principles to life. They make new friends and new commitments to live the standards of the Church more fully. There are testimony meetings, sports activities, banquets, dances, talent shows, and much picture taking.

Firesides are favorite Sunday night fare for youth in the Church. A fireside is an appropriate Sabbath activity. It is a nice way to end a day of worship—a time when inspirational speakers direct youth's thinking toward living the better life. Young people plan and conduct the meetings.

In The Church of Jesus Christ of Latter-day Saints, youth and adults work together to close the generation gap of which the world complains. Special activities and formal programs of the Church provide ample opportunities for people of all ages to mix and mingle, to pray and work and eat and play with one another. They make soap, shear sheep, or sew sleepwear for the Church Welfare Program. They build scenery for plays and food bins for welfare storage. They blend voices in choirs and pageants at Cumorah, Oakland, Salt Lake, and throughout the Church. There are outings for fathers and sons, fashion shows stressing modesty for mothers and daughters, and community service projects that bring young and old together in fun, learning, prayer, and service.

Church members looking back on their youth realize the special blessing of growing up in the company of people of all ages, in different stages of development, people whose goals are the same, whose ideals are high, and whose concern with each other is very real.

- Conference for the handicapped
- Welfare work



# Special Activities



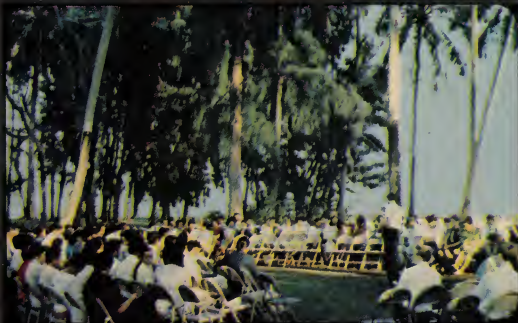
*In Preston, Idaho, 500 boys and girls came from as far away as 40 miles at 7:00 a.m. to work on 55 acres of sugar beets for welfare. Then they assembled at a local chapel, where they were treated to a banquet and program.*



- Tahitian girls study language
- Swedish banquet
- Choir from Japan
- Special dance in United States

Forty widows in a Logan, Utah, ward were "adopted" by the youth, who took a special interest in their needs—giving birthday presents, running errands, planning and presenting home evening lessons and activities. Who were the greater benefactors is inconclusive.

Nine hundred jobs were obtained for young people when an all-out campaign among adults in the Holladay, Utah, area was conducted to help keep Latter-day Saint youth "anxiously engaged" during the summer.



- Building in South America
- Young genealogists
- Youth choir
- Testimony meeting
- Page 80: Corn bust in Japan





*In the midst of all  
that is going on in the  
world, they stand a  
group apart.*



# Summary: A Generation to Hang Your Hopes On

By Elaine  
Cannon  
Era of Youth  
Assoc. Editor

● When Pericles stood on the hill surveying the beautiful city of Athens, he was heard to say, "I view Athens not for what she is but for what she has the power to become."

In this issue we have taken such a view of Mormon youth today. They are a choice generation. With all of the advantages typical to youth of these times and with the blessings of a remarkable church training, they have the potential

to serve as the world's finest citizens. The full sweep of this report reveals them as one of the choice generations in the history of the Church.

Yet, having told it as it is, we know there are those who will not believe this account. These young people seem too good to be true in today's arena of strange young creatures. But the evidence is undeniable. They are good in the traditional sense of the word. They

are also good for something.

## What Do They Do for Fun?

One hears a lot of complaints about the antics of youth in the world today, about pot parties, and love-ins, and rock-fests, and vandalism. Mormons are different. Heavily programmed lives and strict personal standards tend to make Mormon youth more selective when they're planning their

own good times. All over the world LDS fun includes the same elements—clean, lively, and involving a crowd.

In Finland time-out means an impromptu tug o'war. In Germany it's a long walk in the forest or touchball in the lane.

One activity especially distinctive to Brazilian Saints is called the "Jogral." It consists of a group reading in which there is not only participation in unison, but also a rapid and animated interplay among the group members. Its composition is usually written ahead of time by one or more of the group.

England's historical sights are a constant delight to young Mormons. They'll go on an outing to a museum, a castle, to the Sherwood Forest of Robin Hood fame, to the land of Shakespeare, to watch the unchanging changing of the Guard.

In New England and Canada, they tap maple trees for sap and go home to make syrup and candy.

Desert land in Texas offers an unusual kind of good time. The boys and their fathers often build their own dune buggies and treat their friends to rides on the sand. Another sand dune activity is sand skiing, at which New Mexico youth become very skilled.

In mountain country—Scandinavia or the Rockies or the Alps—it's mountain climbing on foot or on motor bike when the ground is dry. When the snow falls they take to ski-mobiles as well as skis, skates, and the newfound favorite of "tubes" (which interpreted means sitting on an inflated car inner tube and sliding precariously down the slopes!).

Utah youth have a special heritage. In many cases their ancestors crossed the plains over 100 years ago—1,000 miles on foot



or by ox-drawn wagon. A favorite activity is to visit the restored pioneer houses, villages, the monuments to heroes of the past.

St. Louis youth are proud of their city's brand new, sky high, stainless steel arch. It's an education just to visit the area.

Athletically minded boys in Arizona stage their own kind of Olympics, stressing physical fitness but competing mightily to win, too. They do such startling things as racing with eight boys carrying a telephone pole section or crossing a river hand over hand on a rope.

Wherever we talk to them, watch them, laugh with them, food is of prime importance. Maybe because they don't drink or smoke, they eat more, but eat they do, and drink milk by the gallons, and consume mountains of ice cream.

They are vitally concerned about people's caring for people. Every-

body knows, they say, that too many people are being trained for activities that can better be done by machines, while too few are being readied for activities that machines simply cannot do. They'll admit, when carefully reminded, that adults have done a masterful job in getting to the moon. "But what about all those suffering people who are still suffering?" they ask in the next breath:

### What Are They Doing for Others?

MIA in official circles stands for Mutual Improvement Association, but it might also stand for "mightily involved adolescents." They give of themselves for others in a way mother and dad couldn't have imagined doing at this same age. In Fairfield Ward, Napa Stake, in California, an out-of-class activity was a result of several girls in the area "knowing what it's like"—they have fathers in





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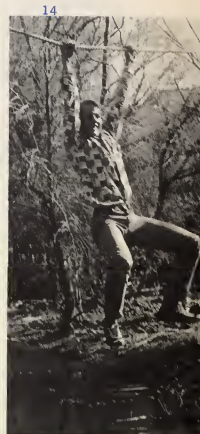
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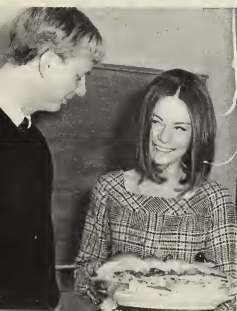
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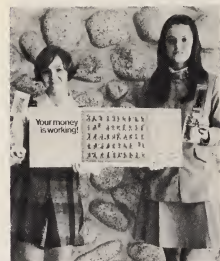
Vietnam. They decided to treat other children in the same situation just as they'd like to be treated. The gospel principles go into action in the form of a puppet show for the children's ward of the Travis Air Force Base Hospital. Travis is a base that serves the Far East.

Teri Biddison and friends around the Albuquerque East Stake in New Mexico spent part of the summer as participants in the Amigos de las Americas volunteer program to give medical aid in the villages of Honduras, Guatemala, and El Salvador. Training beforehand was needed in Spanish in terms of health and hygiene; students also had to pay their own transportation costs to Honduras and back.

Fifty children in a home for retarded children in California receive the tender, loving, and thought-out care of Mormon youth in the El Monte Stake. Working under the direction of a psychiatrist, they give several hours each week.

Mormon youth have the reputation of being diligent, dependable volunteer workers. They've spent many hours in hospitals, selling posies, tutoring tots, coaching teams. Some Mormon students at Stanford University in Palo Alto, California, decided to hold Primary for non-Mormon, needful children in the area—a tremendous blessing in their lives. In Mesa, Arizona, LDS teens have won awards for the most hours in poppy sales. In Idyllwild in the California mountains, where there are only about 20 members, the young people contributed so many service hours that one of them

(Melody Lewis) was named Miss Idyllwild. In Washington, D.C., some Mormon girls bring joy as well as gifts to the homeless children who await placement in foster homes. In Samoa young



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23 people get together and weave large baskets for transporting food and other heavy items. The baskets are made from coconut fronds and can be woven with speed and strength by these young people.

This is the way they've been taught. This is the way they believe. Religion is every day, every way with the devoted among them. Their faces reflect it. They are lively and alert and eager to share what they have with others. In the midst of all that is going on in the world they stand a group apart—in the world but not of it, they say.

The cry, the complaint from the dissident crowd is not that they fear that society can't accept them, but that they can't accept society.

Mormon youth have a cry of their own and one that they sound even more vigorously because of their church orientation, their unusually high ideals and strict personal standards. There is so much of what the world stands for that they too are opposed to. Yet, unlike some of their peers in the world, they don't withdraw from such a society nor seek to destroy it. Mormon youth make plans to better it by serving others, improving the quality of life, and putting gospel principles into action.

They are the product of principles that give them a strong sense of their own identity, of programs that are relevant and effective in motivating and directing them. They are part of a worldwide army of the same age group in the 24 Church who are similarly blessed. Right now they move in the world quietly doing their thing. They often operate solo.

One is reminded of Athens and potential. The day these young people band together in strong defense of the sanctity of life and virtue, of personal dignity and God—then watch out, World! They'll be a generation to hang your hopes on!

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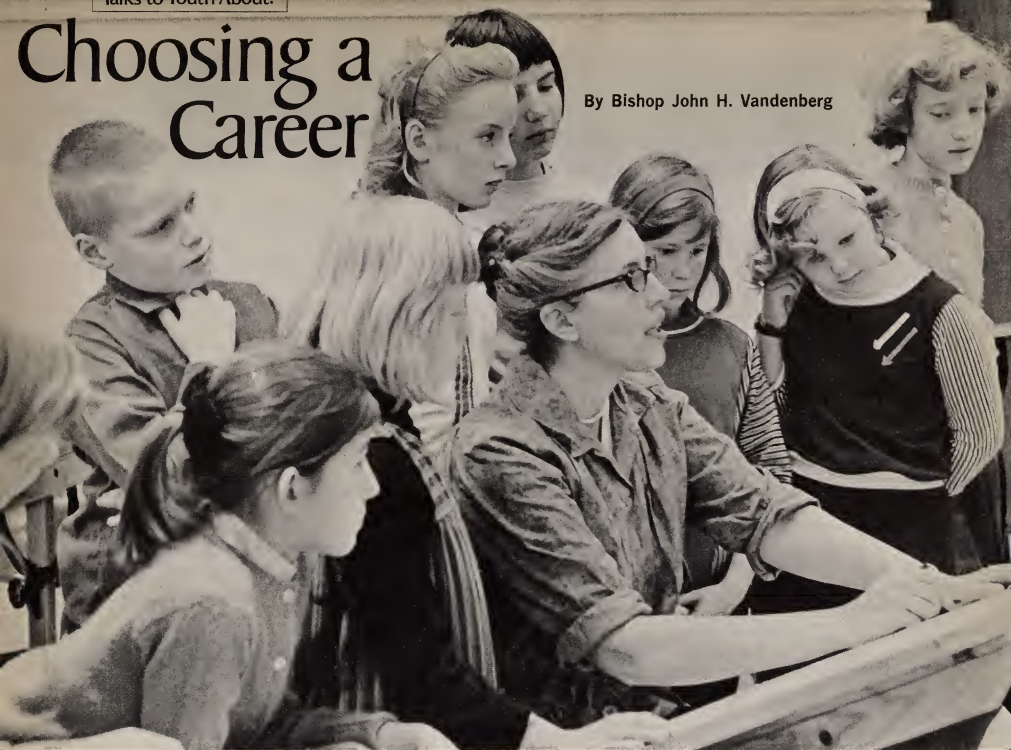


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# Choosing a Career

By Bishop John H. Vandenberg



● Historically, a young man's career was usually the same as his father's. This was true to such a degree that even some family surnames were derived from the occupation of an ancestor. Names such as Smith were taken because of the man's being a blacksmith; Hunter came obviously from a man who was a hunter, and so on.

The variety of job opportunities available in the past was often very limited. The primary place for job training was in the home with parents acting as tutors. Today, however, we have a situation in which literally thousands of different types of occupations and careers are available. Such a multitude of occupations to choose from often confuses many young

people. Continually presenting themselves are such questions as: "For what might I be best suited?" "Should I go to college or trade school?" "Will I be able to support a family?"

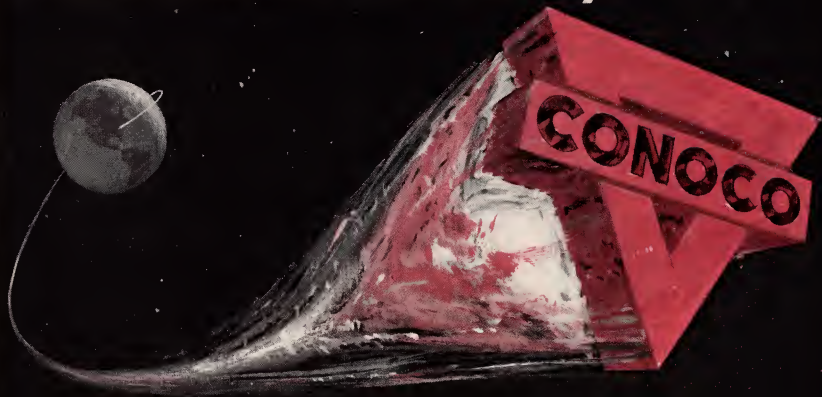
For a young man, the question of what his life's work will be is often before him at a very early age. In coming to grips with this problem, these words of the ancient philosopher Cicero have some real application. He said very simply, "Use what you have. . . ."

Each of us has particular things that he does better than others. Some work well with their hands; others have exceptional ability in dealing with people; still others have fine intellects. The list of

variations in abilities could go on and on. In selecting your life's work, this process of honestly assessing your abilities is an important step. This is sometimes a difficult thing to do alone; in such a case parents, the bishop, and school personnel can often be of great help in assisting with this evaluation.

The next step is to choose a field in which you are interested and in which you will be happy. A good deal of your lifetime will be spent at your work, and how well you enjoy your work will affect your home, your attitude, and the other facets of your life. Your enjoyment of your job will be based to a great extent on the challenge and opportunity for personal development

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it offers. This is important to remember as you examine each job possibility.

A third step in preparing for and choosing a career is to obtain training in your chosen field. Proper preparation today nearly always involves training or schooling beyond high school. Today's

working world is a competitive one, and those who are better trained will secure better jobs. Further training doesn't necessarily mean college. There are many fine trade schools that can prepare a person for a productive and meaningful career.

A final area of importance in

preparing for and selecting a career is whether or not you're willing to work, and to work hard. Regardless of your native ability, unless you are willing to work hard you will be frustrated at every turn in your career. The Lord has said this in regard to work: "Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

"These things ought not to be, and must be done way from among them." (D&C 68:31-32.)

In most cases a young woman's greatest profession is already determined—that of motherhood. Yet in today's world it is a wise young woman who prepares herself, through special schooling or training, for another career, not with the intention that she would leave her children to go to work, but rather that she would be prepared in case of emergency or tragedy to support her family. Beyond this a young woman should diligently prepare to be a good homemaker and a wise, intelligent mother and wife.

The greatest need in our country today is not for teachers, technicians, scientists, or politicians; our greatest need is for good mothers.

President David O. McKay has said, "The noblest calling in the world is that of mother. True motherhood is the most beautiful of all arts, the greatest of all professions. She who can paint a masterpiece or who can write a book that will influence millions deserves the plaudits and admiration of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters whose immortal souls will be exerting an influence throughout the ages, long after paintings shall



Richard L. Evans

## The Spoken Word

Saving your marriage

**O**ver and over this truth keeps recurring: that marriage and a happy home are the basis of a stable society and a full and happy life. But one of the disillusionments of life is that something once so precious, so promising, could turn, at times, to such incompatibility—and even enmity. It is as President David O. McKay has said: "For a couple who have basked in the sunshine of each other's love to stand by and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed."<sup>1</sup> Part of the answer runs along some lines from Dr. Hubert Howe: "Why don't people know how to stay happily married?" he asked. "... What changes so sharply? ... Men and women, anguished, broken, beseech for some way to rescue the hopes with which they set out ... hopes so vivid, so sacred. ... Somebody to tell it to, somebody to do it for, somebody that needs you, somebody that shares. ... What led up to these alleged grounds? Countless petty clashes, ... failures to understand ... selfishness ... extravagance ... [failure to be definite and responsible in matters of money] ... the habit of secrecy ... lack of common interests [and activities]. ... Let this drifting apart keep on, and you'll be divorced in spirit if not in court. ... [Avoid] the growth of drabness. ... Don't let your conversation sink to the dreary level of complaint, anger, self-pity. ... Don't neglect the tact, politeness ... compliments ... with which you started out. Don't let down. ... And if you catch yourself brooding on the fact that you've failed to find a perfect mate, just walk up to the mirror and demand, 'Am I the perfect mate?' Ask yourself over and over, insistently: 'Am I contributing my share, as a partner, to home and happiness?'"<sup>2</sup> Whatever the cause, whatever it requires, when two people of honor and honesty, of character and common sense, have committed themselves to marriage, saving a home, a family, is worth all the effort. "Winning a love once is not enough. Keep rewinning it. ... In the last analysis, it's up to you to save your marriage."<sup>2</sup>

<sup>1</sup>David O. McKay, general conference address, April 4, 1969.

<sup>2</sup>Hubert S. Howe, M.D., in an article by Sarah Comstock, "Can't I Save My Marriage?" Good Housekeeping, January 1935.

\*"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System August 24, 1969. Copyright 1969.

have faded, and books and statues shall have been destroyed, deserves the highest honor that man can give."

Finally, it is important for both young men and young women to realize that success isn't automatically your right. Success comes to those who are willing to pay the price, and that price consists of adequate preparation and hard, hard work. Again in Cicero's words, "... whatever you may chance to be doing, do it with all your might ... [with your] mind in full stretch like a bow. ..."

## Teacher, Take Heart

By Donna Dickey Guyer

*Sometimes, when scripture falls upon deaf ears,  
the good news may get lost along the way  
in shout and scuffle, even laughs and tears,  
as children fumble in a world of clay.  
Sometimes, when hymns sound ragged, out of tune,  
the lovely message doesn't get across  
in scrape of feet, or call of picnic dune,  
as children leave, unmindful of their loss.  
Sometimes, when prayers are broken by the crash  
of falling chairs, the words die on the tongue,  
and silence, thick with shame, becomes a lash  
that hurts the soul while every head is hung.  
Teacher, take heart, your power has a stem;  
using your faith, God will get through to them.*

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Although the university welcomes individuals of all faiths, nearly half of its 6,000 students are LDS. To aid in the intellectual and spiritual growth of these young people the LDS Institute of Religion provides a full church program, offers religion courses for university credit, and sponsors a variety of social and cultural activities.

For more information on study programs write the University Relations Office, ISU, Pocatello, Idaho, 83201. Address inquiries regarding LDS activities to the LDS Institute of Religion, Red Hill Road, Pocatello, Idaho, 83201.

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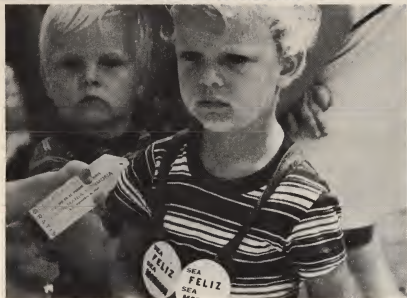
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## The LDS Scene



### Educator to Advise Bolivian Schools

Dale J. Harding, former superintendent of Church Schools in Santiago, Chile, has been appointed an adviser in education to the Bolivian government. Brother Harding will assist in curriculum development for elementary schools in the public school system.



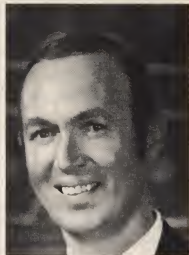
### County Agricultural Agents President

Grant Esplin of the Beaver (Utah) Second Ward has been elected president of the National Association of County Agricultural Agents. The organization includes over 5,500 county and area extension workers in the United States.



### Government Post Appointment Made

Eugene A. Gullede, of the Greensboro (North Carolina) Ward and former president of the Greensboro Stake, has been appointed Assistant Secretary of Housing and Urban Development in President Richard M. Nixon's Administration. Brother Gullede, a prominent builder in North Carolina, is president of the National Association of Homebuilders.



### Latter-day Saint To Study Medicaid

Roy E. Christensen of the San Marino (California) Ward has been appointed to a U.S. Department of Health, Education, and Welfare task force on Medicaid and related programs, to help "control costs" yet still "assist people receiving public assistance." Brother Christensen is president of Beverly Enterprises, a nationwide operator of general hospitals.



### Venezuelan "Kid's Day"

Some 5,000 youngsters and teens of Caracas, Venezuela, were recently introduced to the Primary and the Church in a successful "Kid's Day at the Park." The day's activities included games (dart throws, beanbags, cakewalks, donkey pin, nail pounding, "Laurel and Hardy" acts), treats, and a Primary children's choir. All who attended received balloons that in Spanish read "I'm Happy, I'm a Mormon," and stickers that said "Be Happy, Be a Mormon."



Richard L. Evans

## The Spoken Word

If we don't have standards

**T**here is a simple, forthright subject that we would turn to, namely: virtue, honor, chastity; the living of a clean and honorable life.

It has to do with standards, morality, law, and even what we call commandments. Despite the inclination of anyone to minimize them, these are important to the living of a good and happy life. No one has ever proved otherwise, and the unhappiness and degradation of people personally, and the downfall of immoral, corrupt civilizations offer more proof than anyone would reasonably want. There is another phase of this subject, and that is this: If we don't have standards, we don't know how to live life. If we don't have standards, we don't know how to judge, or choose, or measure. If we don't have standards, laws, principles, we don't know what is or isn't acceptable, and so we run loose, always in uncertainty concerning ourselves, not knowing what or where we are, or what we ought to be, or what is expected of us in the living of our lives. How can we expect a generation to grow up happy, stable, solid, firmly directed, firmly fixed, if we don't give them standards to measure by? Once we break over or eliminate any standard or principle, any boundary, any guideline in life—once we remove the stars, the compass, the fixed points—we have left ourselves without any way to know where we are or where we are going. And if by our misguidance, or lack of guidance, we let or encourage a generation of young people to run morally loose, we shall have lost for them the foundations of goodness and happiness, of peace and purpose, and that would be a heavy weight for anyone to carry around. If we want happiness, here and hereafter, we must ourselves live the laws, the commandments, the principles, the standards of cleanliness, of moral conduct, of virtue, honesty, chastity—must teach them and show them these timeless and eternal truths. Where would we be without stars, compass, standards, fixed points, guidelines in life? We come finally to a simple, sacred, solid four-word phrase: "... wickedness never was happiness."<sup>1</sup>

<sup>1</sup>Alma 41:10.

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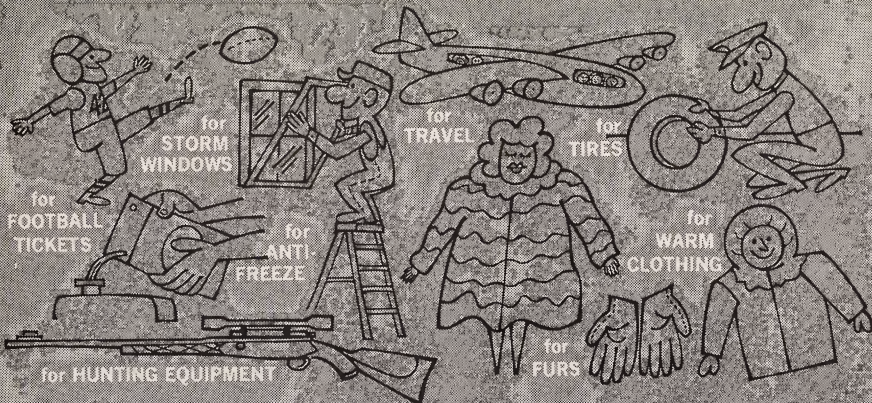
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## The Church Moves On

August 1969

**17** Twin Falls (Idaho) West Stake was organized by Elder Gordon B. Hinckley of the Council of the Twelve from portions of Twin Falls Stake, with Joel A. Tate sustained as president and Roy E. Babbel and Don Watson as counselors in this the 490th stake of the Church now functioning.

New stake presidency: President Claude W. Welch and counselors Clyde I. Marks and Gordon G. Meredith, Coeur d'Alene (Idaho) Stake.

**24** Granger East Stake in Salt Lake County was organized from portions of Granger North Stake by Elder Richard L. Evans of the Council of the Twelve, with President David D. Lingard and counselors James D. McCleave and Per Haugen sustained in this the 491st stake of the Church.

Visalia (California) Stake, 492nd stake in the Church, was organized from portions of the Fresno East Stake by Elder Howard W. Hunter of the Council of the Twelve, with President Alva D. Blackburn and counselors Theodore G. Eneslin, Jr., and Lloyd M. Godfrey sustained.

New stake presidencies: President James W. Smith and counselors Gerald C. F. Knackstedt and William E. Grubbs, Shreveport (Louisiana) Stake; President Robert L. Prestwich and counselors Allen G. Smith and Junious D. Gordon, Granger North (Salt Lake County) Stake.

**30** Elder John Longden, 70, Assistant to the Council of the Twelve, died at his Salt Lake City home. Funeral services in the Assembly Hall, under the direction of the First Presidency, were scheduled for September 3.

"Promised Valley," the musical production depicting the arrival of the pioneers in Salt Lake Valley, closed its summer season this evening. For two months, nightly except Sunday, it had



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## Beginnings

by Carol Lynn Pearson

A perfect gift for a family member, a missionary friend or any loved one, "Beginnings" carries with it the true spirit of genuine affection.

**JESSIE EVANS SMITH:** "There are so many wonderful thoughts and expressions . . . we keep it handy so that we can pick it up and read and re-read it."

**ELDER A. THEODORE TUTTLE:** "You have expressed subtle thoughts so beautifully. You have couched great concepts in simple understandable beauty . . . We hope there will be other works come from your mind and pen."

**JOAN FISHER, MRS. AMERICA, 1969:** "Words are just words to the uninspired, but to those who understand their use, they become a thing of beauty. In her book, 'Beginnings,' Carol Lynn has truly created beauty."

**KARL SEELIGER, a seventy-year-old non-member living behind the Iron Curtain in East Germany:** "These poems have been written with the heart by a very gifted human being . . . they are moving, they are a real revelation."

### A favorite:

My day-old child lay in my arms.  
With my lips against his ear  
I whispered strongly, "How I wish—  
I wish that you could hear;  
"I've a hundred wonderful things to say  
(A tiny cough and a nod),  
Hurry, hurry, hurry and grow  
So I can tell you about God."

My day-old baby's mouth was still  
And my words only tickled his ear.  
But a kind of a light passed through his eyes,  
And I saw this thought appear:  
"How I wish I had a voice and words;  
I've a hundred things to say.  
Before I forget I'd tell you of God—  
I left Him yesterday."

"Beginnings" is a Trilogy Arts Publication of Provo, Utah and is available through LDS book dealers or by using the convenient order blank below. Many of the poems have never before been published, while others have appeared in a variety of publications. Each offers a special message in a special way.

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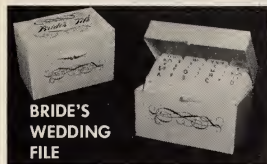
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played for tourists and others in Salt Lake City.

The appointment of Allen D. Young to the general board of the Deseret Sunday School Union was announced.

**31** New stake presidency: President J. Ballard Washburn and counselors Warner L. Gifford and Valton E. Jackson, Kanab (Utah-Arizona) Stake.

## September 1969

**6** The appointments of Darrell J. Monson of Brigham Young University and Kenneth T. Slack of the University of Utah to the board of the Church library program were announced.

The appointment of Lillie T. Muhlestein, Salt Lake City, to the general board of the Young Women's Mutual Improvement Association was announced. The appointments of Grant Muhlestein, Salt Lake City, and Kim Burningham, Bountiful, Utah, to the YMMIA general board were announced.

**7** New stake presidency: James O. Mason and counselors Jack F. Joyner and Theodore H. Strickland, Atlanta (Georgia) Stake.

**8** President McKay quietly celebrated his ninety-sixth birthday today. Well-wishers came in person or sent letters, cards, and telegrams.

Ground was broken for the new Ogden (Utah) Temple.

**12** Oregon West Stake, 493rd now functioning, was organized from parts of the Southern Oregon District of the Northern States Mission by Elder Richard L. Evans of the Council of the Twelve. Edward H. Sypher was sustained as president, with Robert D. Bagley and Bryce W. Baxter as counselors.

**13** The appointment of G. Carlos

Smith, Jr., as president of the Southeast Asia Mission, formerly a part of the Southern Far East Mission, was announced. Elder Smith is general superintendent of the Young Men's Mutual Improvement Association and general manager of *The Improvement Era*.


**14** Birmingham (England) Stake was created from Leicester Stake by Elder Spencer W. Kimball of the Council of the Twelve. It is the 494th stake now functioning. Derek Alfred Cuthbert was sustained as president, with Stanley H. Woods and Robert J. Hawle as counselors.

New stake presidencies: Lafayette R. Anderson and counselors John D. Lewis and Arlow L. Freestone, San Juan (Utah) Stake; Veigh L. Nielson and counselors Walter M. Bowers and Harvey W. Thompson, Tulsa (Oklahoma) Stake.

**15** Ground was broken for the new Provo (Utah) Temple by President Hugh B. Brown of the First Presidency.

**17** W. Jay Eldredge, a Regional Representative of the Council of the Twelve, has been called to be general superintendent of the Young Men's Mutual Improvement Association. Others in the general superintendency are George Richard Hill III, first assistant, and George I. Cannon, second assistant. They were sustained and set apart in the weekly meeting of the YMMIA and YWMA general boards. Superintendent Eldredge now becomes the general manager of *The Improvement Era*.

**20** The appointment of Sherman B. Sheffield, dean of the Division of Continuing Education, University of Utah, to the Priesthood Teacher Training Committee of the Church was announced.



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PAYS you up to \$5,000.00 CASH for your eligible dependent children (if insured) for *each* accident or illness—including the common childhood diseases—starting with the very first day in the hospital, at the rate of \$50.00 a week.

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PAYS in addition to all other coverage you have, including Medicare.

PAYS all cash direct to you....not to the doctor or hospital.

REMEMBER and pays and pays! There is no limit to the number of times you may use your plan.

REMEMBER....NO age limit....NO medical examination required....NO salesman will call....NO "investigations."

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#### A. UNDER AGE 65

FULL FAMILY PLAN	less 10%	\$9.95
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(One Parent and Child or Children)		.80
You pay only		7.15
HUSBAND-WIFE PLAN	less 10%	7.95
		.80
You pay only		7.15
INDIVIDUAL PLAN	less 10%	4.50
		.45
You pay only		4.05

#### B. AGE 65 or OVER

If Principal Insured is 65 or over on effective date, add \$2.70 to above applicable premium. If husband and wife are 65 or over, add \$4.90 to above applicable rate.

NOTE: The regular Monthly Premium shown here (for your age at time of enrollment) is the same low premium you will continue to pay. It will not automatically increase when you or your spouse reach 65.

### YOUR QUESTIONS ANSWERED

Q. What do I need to do to qualify?

A. Just complete and mail this application form. It's that easy!

Q. What is the Extra Income Health & Accident Plan?

A. It's a low cost hospital income plan.

Q. What is my discount?

A: Your discount is ten per-cent (10%).

Q. What must I do to get my discount?

A. You must be a total abstainer from alcoholic beverages.

Q. Why do I need this extra protection if I already have insurance?

A. In the face of soaring hospital costs, your present insurance is probably inadequate. In addition you will still need cash "extras" from your fingertips for those hidden "extras" that always appear when injury or sickness strikes.

Q. When do my hospital benefits begin?

A. On the very first day you go to the hospital. Even if you are in the hospital for only one day.

Q. How much will it pay me when I am hospitalized?

A. \$100.00 a week up to as many as 100 weeks for any one injury or sickness. Plus, for your spouse, \$75.00 weekly up to as many as 100 weeks for any one injury or sickness.

Q. Will this Plan pay in addition to my other insurance?

A. Absolutely! We pay—in TAX-FREE CASH—whether you are insured in a group, individually, or even under Medicare. Actually, our Plan goes hand-in-hand with Medicare. We'll pay even if you are covered by Workmen's Compensation!



## Now . . . for people of all ages and families of all sizes

- \$100.00-A-Week** when you are hospitalized  
**\$ 75.00-A-Week** when your spouse is hospitalized  
**\$ 50.00-A-Week** when your children are hospitalized

choose the  
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suits you best

## Only \$1 enrolls your entire family for the first month

Q. Can I enroll even if I am 65 or over?

A. Certainly. Everyone is welcome—at any age, providing you have not been refused any hospital, health or life insurance.

Q. What benefits do my eligible, dependent children get?

A. If you choose a Family Plan, your dependent, eligible children, ages 3 months to 9 years, would receive 50% of all the cash benefits of the basic Plan and 100% of all its other benefits and features.

Q. May I add future dependent children to my policy after it is in force?

A. Yes, indeed, if you have the Family Plan. Just notify us and they will be added without evidence of insurability and without any additional charge.

Q. How can you offer so many benefits for so little premium?

A. Because, statistics show total abstainers have fewer accidents, making them a better risk. We deal directly with you. We don't pay salesmen's commissions or charge spe-

cial membership fees. All these savings come back to you in the form of low, low rates!

Q. Can I cancel my policy?

A. Of course you can!

Q. Will you cancel my policy if I have too many claims?

A. No. We guarantee never to cancel your policy because of too many claims, or because of advanced age. We also guarantee that we will never refuse to renew your policy unless the premium has not been paid before the end of the grace period or unless renewal has been declined on all policies of this type in your entire state.

Q. Will my rates be raised because I grow older?

A. Never. Regardless of how long you keep your policy or how old you grow, your rate will still be based on your age when you were first issued your policy. We guarantee never to adjust this rate unless we adjust rates on all policies of this type in your entire state.

Q. Is anything excluded from coverage?

A. Just these few reasonable exceptions: War, mental disorders, pregnancy.

Q. What about an illness I may have had before my enrollment and which may come back?

A. After your policy has been in force for just 24 months you will be fully covered for such illness. This is another quality feature of this unique Plan.

Q. Who's covered by this special \$1.00 rate?

A. You and all eligible family members.

Q. Is it really important that I join now?

A. Yes, it's very important because accident or sickness strikes without warning—and you will not be covered until your Policy is in force. Remember, the sooner you apply the sooner we will cover you. You have nothing to lose if you change your mind. Return your policy within 15 days for a prompt refund of your money.

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### APPLICATION TO COMMUNITY LIFE INSURANCE COMPANY, PORTLAND, ME. For The Extra Income Health & Accident Plan—CH 36—A

NAME (Please Print) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

OCCUPATION \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_ AGE \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below (DO NOT INCLUDE NAME THAT APPEARS ABOVE)

NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH	AGE

Neither I nor any person listed above uses alcoholic beverages; nor has been refused any health, hospital, or life insurance. I hereby apply for the Extra Income Health & Accident Plan. I understand that I, and any person listed above, will be covered under this Policy for any injury or sickness (I/we) had before the Effective Date of the Policy after it has been in force for a continuous period of 2 years, but not before; and that this Policy shall not be in force until the Effective Date shown in the Policy Schedule. I am enclosing \$1.00 for the first month's coverage. If, for any reason, I am not completely satisfied with this new protection—I may return my Policy within fifteen (15) days for cancelling and my payment will be promptly refunded.

DATE \_\_\_\_\_ X \_\_\_\_\_  
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Be sure to Enclose \$1 with your Enrollment Form

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## Today's Family

# Do-It-Yourself Foods

● "Let's get together!" "Let's eat!" Whenever teenagers get together, eating just naturally seems to follow.

In this age of do-it-yourself, foods that are simple to prepare and delicious to eat make an ideal combination. Do-it-yourself foods might be planned for after-the-game suppers, firesides, before-the-dance socials, or just about any occasion when teenagers—as well as the over-twenty generation—get together.

To whet appetites you might want to serve a tasty fruit cocktail or a tray of dips with a variety of crackers, chips, and other crunchy items, as well as fresh vegetables, such as celery, carrot sticks, cucumber fingers, and flowerets of cauliflower. Here are some tried-and-tested teenager favorites:

### Cantaloupe and Grape Cocktail

- 1 medium-size cantaloupe
- 3 cups seedless grapes
- 1 cup sugar
- 1½ cups water
- 5 or 6 sprigs of fresh mint

Cut cantaloupe into balls. Separate grapes from bunch and remove stems. Combine sugar and water and boil for 5 minutes. Remove from heat and add fresh mint. Let stand 5 minutes; remove mint. Pour syrup over prepared fruit and chill.

### Mexicali Dip

- 4 hard-cooked eggs, chopped
- 1 large avocado, peeled and mashed
- 1 small onion, minced
- 1 small hot red pepper, finely chopped
- 2 tablespoons lemon juice
- 1 teaspoon salt

Combine all ingredients; blend thoroughly. Chill. Serve as a dip or spread with crackers, potato chips, and fresh vegetables. Makes 2 cups dip.

The older generation called them "Dagwoods," after the famous comic strip character. Today they're called by many names—hoagies, heroes, submarines. But by whatever name they're known, those huge sandwiches loaded with cold cuts are great fun to make and even more fun to eat! Just provide huge platters of the makings, and let everyone put together his own special concoction.

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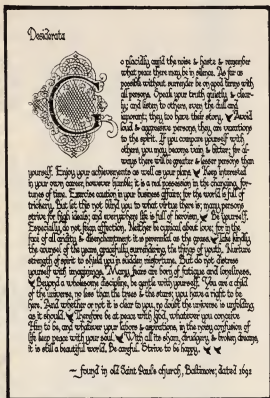
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provide crusty rolls, French or Italian bread, hamburger buns, or regular hero buns. Filling selections could include all or most of the following: slices of salami, bologna, ham, and other cold cuts; a variety of cheeses; onions, tomatoes, green peppers, lettuce, olives, pickles, mayonnaise, butter.

For dessert, do-it-yourself again comes to the rescue with sundaes. Provide ice cream (vanilla or a variety of flavors), bananas, whipped cream, nuts, maraschino cherries, and a selection of toppings, and let each person make his own sundae. Here are some unusual but delicious topping suggestions:

**Maple Walnut Sauce:** Pour  $\frac{3}{4}$  cup cold evaporated milk or light cream into mixing bowl. Add 1 package (4 oz.) butterscotch instant pudding and a dash of salt. Beat with egg beater just to mix, about 1 minute (do not overbeat). Stir in  $\frac{3}{4}$  cup maple-blended syrup and  $\frac{1}{2}$  cup chopped walnuts. Makes  $\frac{1}{4}$  cups.

**Pineapple Sauce:** Combine  $1\frac{1}{2}$  tablespoons cornstarch and  $\frac{1}{2}$  cup sugar in saucepan; add 1 can (8 $\frac{1}{2}$  oz.) crushed pineapple with juice and  $\frac{1}{2}$  cup water. Bring to boiling, stirring constantly; boil 2 to 3 minutes or until clear and slightly thickened. Chill; add 1 tablespoon lemon juice. Makes  $\frac{1}{4}$  cups. For a variation, substitute syrup-packed Bing cherries and juice for the pineapple and water.

**Chocolate Honey Sauce:** Combine 1 package (6 oz.) semi-sweet chocolate pieces and  $\frac{2}{3}$  cup evaporated milk or light cream in top of double boiler. Heat over hot water until chocolate is melted. Stir in  $\frac{1}{2}$  cup honey. Serve warm. Makes  $\frac{1}{4}$  cups.

**Ginger Sauce:** Mix 1 cup sugar,  $\frac{1}{2}$  cup water, and 3 tablespoons chopped crystallized ginger. Boil 10 minutes, cool, and serve over vanilla ice cream. Makes about  $\frac{1}{2}$  cups sauce.

**Marshmallow-Mint Sauce:** Combine  $\frac{1}{2}$  cup sugar and  $\frac{1}{4}$  cup water and boil 5 minutes. Add  $\frac{1}{2}$  cup miniature marshmallows or 1 cup marshmallow pieces. Stir well. Pour slowly over 1 egg white, beaten stiff. Beat until well blended. Add 1 drop oil of peppermint, and tint with green food coloring. Makes  $\frac{1}{4}$  cups sauce.

**Peanut Butter Sauce:** Blend together 1 cup evaporated milk or light cream,  $\frac{3}{4}$  cup plain or chunk-style peanut butter, and  $\frac{1}{2}$  cup molasses. Serve warm or cold. Makes 2 cups. ○

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## Bufs and Rebuffs

Hu Chan

I just received my September *Era*. There  
are so many good things in it, it would  
be difficult to list everything that touched  
me. But I can mention two: Sister Mabel  
Gabbott's poem, "In Huntsville," and the  
fiction, "A Patronym for Hu Chan," by  
Robert J. Morris. It's the most charming  
story I have read in a long time.

VIRGINIA M. KAMMEYER  
ALDERWOOD MANOR, WASHINGTON

### On Meat and Heart Attacks

In reference to the article "An 1833 Guide  
for the Prevention of Heart Disease"  
[August] by Dr. Ray G. Cowley, we wish  
to express deep concern relative to the  
position taken by the author concerning  
meat and cardiovascular disease.

Summarizing several studies, Balkelee  
and Stumler (*Your Heart Has Nine Lives*,  
New York, 1963, p. 278) have outlined  
nine main factors other than age and sex  
which are associated with increased risk  
of developing coronary heart disease.  
They are as follows: high blood pressure,  
high levels of serum cholesterol, over-  
weight, excessive eating, too little exercise  
and physical activity, diabetes, excessive  
cigarette smoking, tension and stress, and  
heredity.

Coronary heart disease is not a simple  
disease and is therefore not prevented or  
caused by a single factor, but rather  
several factors. In every case cited by  
Dr. Cowley there were also important  
differences in factors other than meat  
consumption. These factors were total  
caloric intake, exercise level, and en-  
vironmental tensions and stresses. The  
latter is very difficult to measure, but  
the former two factors are obvious as a  
society becomes more affluent.

To date there is no convincing scientific  
data that can be construed to mean that  
meat or protein is a cause of cardiovascular  
disease. On the contrary, there are data,  
although not conclusive, that suggest in-  
creased protein consumption may prevent  
cardiovascular disease by decreasing  
blood cholesterol (*Journal of Nutrition*,  
Vol. 98, 1969, p. 335) or by decreasing  
cholesterol synthesis (*American Journal of  
Oil Chemists Society*, Vol. 44, 1969,  
p. 607). It is more than coincidental  
that the diet specified in "No More Heart  
Attacks" (*Look*, February 4, 1969) in-  
cludes lean meat—lean beef, veal, bacon,  
turkey, chicken, and fat-trimmed steak—  
as well as skimmed milk. From 1909 to  
1950 average daily protein intake has  
remained unchanged (*Yearbook of Agri-  
culture*, 1959, p. 60). Thus, changes in

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protein intake do not in any way parallel the increase in the incidence of cardiovascular disease or the increase in average life span experienced during this period.

Although still not conclusively causal, convincing evidence is available (*Journal of American Dietetic Association*, Vol. 52, 1968, p. 13) indicating that there may be a causal relationship between excessive intake of fat and cardiovascular disease. The primary objective of these studies and of those cited by Dr. Cowley was to decrease the dietary intake of cholesterol and to substitute unsaturated fats for saturated fats in the diet.

The most convincing nutritional cause of cardiovascular pathology is over-nutrition or just plain over-eating. Obese persons are much more prone to cardiovascular problems than are lean persons.

In experimental animals and in man it has been shown rather conclusively that eating any nutrient beyond the level required can be harmful. This is true also with protein (*Experimental Gerontology*, Vol. 3, 1968, p. 231), whether it is of animal or vegetable origin. This is not in any way intended to mean that one should starve himself until depleted of all body fat. To do so would be to unnecessarily risk deficiency and other debilitating diseases, resulting frequently in decreased longevity.

DR. DELOY C. HENDRICKS  
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*Department of Food Science*  
UTAH STATE UNIVERSITY  
LOGAN, UTAH

The article by Dr. Cowley is contrary to competent medical authorities, nutritionists, and scientists who have devoted countless years and dollars working on this important shortcoming of man. Dr. Cowley mentions some of the other factors involved in the coronary problem, but omits some of those that have been repeatedly classed as some of the most important. Some of those omitted are obesity, lack of exercise, and stress (including hypertension).

One of the most objective and unbiased summaries about which I am aware is an article entitled "Heart Disease, The Tangled Web of Evidence," published in *Chemical and Engineering News* in March 1965. Many of the prominent medical, nutritional, and biological scientists are quoted. They do not imply in any way that the problem will be solved dietarily and especially not on such a restricted basis as portrayed by Dr. Cowley.

Dr. Daniel Steinberg, chief of metabolism, National Heart Institute, writes: "Only drastic changes in the American diet are likely to bring about a significant lowering of serum cholesterol. Even so, we still do not know whether such a lowering will really be beneficial."

Dr. David D. Rutstein, head of the Department of Preventative Medicine,

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\*Doctrine and Covenants; 89:12-15



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Harvard Medical School: "There is at present no scientific basis for making specific recommendations to the general public regarding a diet that will prevent coronary heart disease. Suggestive evidence exists that a lowering of total caloric intake and a reduction in the percentage of fat in the diet may be helpful. However, there is not a shred of evidence that merely substituting unsaturated fat for saturated fat in the ordinary American diet will in any way affect the course of this disease."

George P. Larrick, commissioner of the U.S. Food and Drug Administration: "Foods labeled as 'polyunsaturated,' 'low in cholesterol,' or 'made from 100 percent golden corn oil' play no significant part in reducing blood cholesterol unless the diet is changed drastically in other respects. Even when blood cholesterol levels are lowered under careful medical supervision, the significance of such a lowering in the prevention and treatment of heart and artery disease has not been established and is still experimental."

In my files are numerous articles written by eminent authorities and symposia proceedings by the top heart research scientists in this nation, and in no case do I find a consensus that Dr. Cowley portrays in his article. In fact, many with whom I have had some direct and indirect contacts are more concerned about the faddish diet imposed on people in the guise of solving their coronary susceptibility. Ask any eminent dietician or nutritionist about the implication of taking the meat and milk products out of diet and you will find that they are tampering with two of the four important food groups.

It is of interest to note that the incrimination of milk and animal fats comes at a time when the increasing incidence of coronary problems is of national concern, and so is the decreased consumption of dairy products and especially milk fat a concern to the dairy industry. If one uses the logic of surveys and inductive thinking, the implication would be that the decrease in consumption is a cause of heart disease. This is not true, of course.

Several questions might be asked about the implications of Dr. Cowley's article: Why do those countries with a higher consumption of milk fat than the U.S. have a lower incidence of cardiovascular problems, such as atherosclerosis? How can the substitution of vegetable fats reduce the incidence of coronary problems when either in their natural state or in their hydrogenated state they are more saturated than milk fat? How did he overlook eggs as one of the high cholesterol foods used routinely in the American diet?

DR. GEORGE E. STODDARD  
DEPARTMENT OF DAIRY SCIENCE  
UTAH STATE UNIVERSITY

Thank you so much for Dr. Cowley's article on meat. My wife and I have eliminated all foods from our diet which are in any way associated with flesh (including fish, eggs, and all dairy products). In short, we live (thrive) on fruits, herbs, and starchless vegetables.

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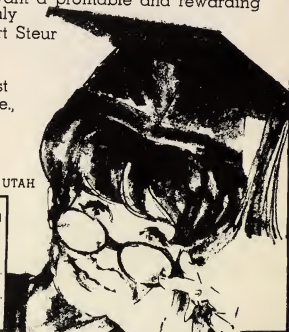
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Both of us have been relatively healthy individuals all our lives, having very little medical expense. However, since beginning this fruit and vegetable diet five months ago, our general physical well being has improved so much that we are sorry we didn't start this program many years ago (I am now 58 years old).

We have both noted a tremendous improvement in our respiratory systems, especially the sinus area. While others were complaining about the summer heat, we had no problem, even though my wife spent the last two weeks in July and most of August in Mesa, Arizona. My teeth were being threatened by pyorrhea, which was caused by the accumulation of tartar. This problem is now resolved even to the disappearance of tooth sensitivity. There are other improvements, and we are looking forward to additional improvement in other areas.

I have two friends who are equally enthusiastic, one of them having rigidly adhered to this diet for one and a half years.

MYRON C. CARDINAL  
ROY, UTAH

#### Dr. Cowley responds:

"The years tell much that the days never know" is a truism that applies appropriately to the quandary that those in para-medical science of nutrition find themselves in, especially amid rapidly changing medical concepts regarding diet, health, and longevity of man. It is significant that physicians with whom I have discussed the concepts of the article have been in agreement, most of them enthusiastically so. Undoubtedly, within a decade or two, currently inconclusive studies will have been clarified to the point that the "truth will out" from the present man-made jungle of confusion regarding coronary heart diseases.

Approximately 50 percent of accepted "factual" data taught by eminent authorities in medicine 20 years ago has been discarded as error through the medium of more valid research. In a recent editorial in the *Annals of Internal Medicine*, an internationally prominent physician stated that approximately 50 percent of what is now accepted and taught as fact by experts in medicine will have succumbed within two decades to the climb of medical research up the ladder of basic truth. I utilized the necessarily meager quotes from medical literature primarily to stimulate the interest of readers in the Word of Wisdom, particularly those verses pertaining to meat (verses 12-15). Such an article for a magazine with the widely varied circulation of the *Era* could not be presented as a comprehensive medical treatise with the complex structuring such writing requires.

The bulk of medical literature on this subject is a vast collection of disconnected, confused, and stumbling attempts to find truth, and it has included sufficient variety over the years to allow anyone to quote articles to support his bias. My bias is that I started this search eight years ago with the basic premise that Section 89 of the Doctrine and Covenants proclaimed irrefutable eternal

truth. From this vantage point the abyss of misinformation and scattered truths presented in the medical literature became more traversable and meaningful.

The etiology of coronary atherosclerosis is, of course, multifactorial and clearly stated in the article. Some factors thought to be vitally important ten years ago—exercise, stress, and obesity—have fallen by the wayside because of enlightened research and a medical population open-minded enough to recognize

and accept such changes. The possible beneficial role of exercise remains unproven. Obesity is now relegated to a minor position; in fact, before this factor becomes even minimally significant, the weight must be greater than 30 percent above optimal weight for many years. I would recommend that non-physician individuals interested in this aspect consult with a cardiologist for updating and clarification.

In sum, the entire point of my article



## Richard L. Evans The Spoken Word

Work for all in this beloved land

One essential for personal peace and a sense of well being is balance—the balancing of mind, of spirit, of physical effort and refreshment, and not forgetting the absolute necessity for work. But we sometimes forget balance and are given to going to excesses, from overworking to underworking, from too much too long at work, to too much too long at leisure. As one example of the back-and-forth swinging of the cycle, children were once exploited with overwork; and from the deplorable excess of exploiting child labor, we have sometimes seen the excess of overexploiting leisure—of young people earnestly wanting work and not finding opportunity enough for wholesome, responsible, productive employment. It is significant that in the expulsion of Adam and Eve from Eden, God said: "... cursed is the ground for thy sake."<sup>1</sup> Not cursed is man, but cursed is the ground for thy sake. Work is a blessing—a physical, mental, and spiritual necessity, quite apart from any economic urgency. Everyone needs work—the young, the old: useful occupation, not just busy-work, but sincerely responsible, productive assignments. And as to the sometimes restlessness and problem of young people, one answer is the opening of opportunities for purposeful employment. Who wouldn't be restless without honest work to do, without feeling needed, without performing a productive part—without useful outlet for mental and spiritual and physical powers in creative accomplishment? One of the greatest services that any individual or organization could perform is to help provide opportunity for useful, worthwhile work. "Work," said Carlyle, "is the grand cure for all the maladies and miseries that ever beset mankind—honest work, which you intend getting done."<sup>2</sup> With so much need in the world, and so much unused and undirected energy, it would seem that one of the most sincere and significant services anyone could offer is to help all who can and will find useful work in this beloved land.

<sup>1</sup>Genesis 3:17.

<sup>2</sup>Thomas Carlyle, Inaugural Address, Edinburgh, 1866.

\* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 7, 1969. Copyright 1969.

was to emphasize the truths in the Doctrine and Covenants, not the validity of man's research. In my opinion, it is time for Latter-day Saints to accept what is clearly stated in the Word of Wisdom concerning the advisability of eating meat sparingly, or preferably not at all, except under special circumstances: during cold or famine. Only a very small minority of our sheltered, well-fed U.S. population live under such conditions today.

As was expected, the publishing of Dr. Cowley's article has occasioned widespread interest in the relationship of general eating and living habits and physical health. Some Church historians indicate that among the Saints in 1833 it was customary dietary procedure to eat meat three times daily, often at the exclusion of nearly everything else. Some Saints have presumed that the Lord's counsel in the Word of Wisdom (D&C 89) was aimed at this condition. Others have pre-

sumed the Lord was appraising meat in general and that except for "times of famine" it was not the most satisfactory food product. The proper interpretation of the verses dealing with meat has always been of recurring interest. Because of that interest, the Era printed Dr. Cowley's article to provide readers with potentially helpful information and one medical authority's point-of-view. Certainly, a careful reading of the Word of wisdom is a stimulating experience. ○

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Jan. 15 (Thur.)	Athletes in Action	Provo, Utah
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## These Times

# Youth, "Relevance," and the Big University

By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education


● Some months ago the Research Institute of America circulated results of a nationwide survey of college students. The study was geographically distributed, "analyzed and cross-checked to bring . . . a responsible profile of the usually-inarticulate majority." Among the findings:

1. Education, not business or government, is the number one target of youth. There is deep concern about government, business, and the "industrial-military complex." But stronger feelings were voiced about the immediate educational environment of young people. The feeling: students are not encouraged to learn. Rather,

they feel they must strive for marks. Education, they feel in many cases, does "not come to grips with philosophical and moral questions." Hence, there is deep desire for a voice in determining the curriculum and participating in the emotional process.

Experimental colleges, so-called "free universities," have appeared. "Happenings" like Woodstock in the summer of 1969 have attracted many young people, amid consternation and concern of their elders.

Since the Hawthorne Electric studies in the 1920's, more and more corporations have experimented with "participative man-



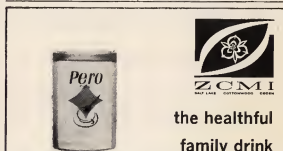
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agement." But many college departments, such as sociology, political science, management, philosophy, English, and mathematics, have yet to discover "participative management" or faculty-student consultations and conferences on the departmental curricula. Students do not really know how and why a large academic department such as history or political science really develops and controls its course offerings and presentations. Meetings with the university president or regents on such matters are about as effective as a meeting with the mayor and council of New York City to establish the method and angle of pouring water from a fire hose during a fire. The men on the scene hold the nozzle and direct the spray, despite the policy of the city council. So does the faculty of the department of English de-

termine the atmosphere and environment of instruction in the hundred or more classes administered by that department. (More on this later, and what can be done about it that is not already being well done.)

2. Attitude of young people toward older adults: "No greater bitterness was encountered by Institute interviewers than the feeling by young people that the adult world was lumping them all together as irresponsible." Thus, "like it or not, adult America must contend with a good portion of the population of young people intent on defining their goals in terms of VERY PERSONAL objectives."

3. The "least understood aspect of young Americans is their attitude toward . . . the draft and the Vietnam war. . . the majority are genuinely at a loss for reasons for this war. . ."

4. The majority are "highly resentful of being smeared with the student activist brush." Said one irate woman student: "These nuts are not the majority, but a small minority who . . . make their numbers appear larger than they really are." The truth seems to be that the student majority are neither apathetic nor activist, but busy—busy with a full academic workload and some important social life.

5. Next to education, the media—press, radio, and television—came in for the most severe criticism encountered by the Institute survey. "One theme clearly emerging from the survey is the feeling . . . that much of the media is not only irresponsible, sensational, biased, and a tool of one interest or another, but that these factors reflect the values of the culture generally." Further: "mass

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media's vast exposure of the more extreme elements of American youth has created deep resentment among young people . . . best summed up by a 20-year-old New England student who commented: 'Why should I work hard to be recognized by society when all I have to do is not shave for a few days, lie down in the street and overnight . . . become a national personality?' "

In reading the survey, I found it confirmed by what I had learned, listening to students in the past

two years especially, and in observing. One recent picture destroyed much of the pride that has attended Cornell University for a century. If the picture had been snapped a few seconds before or after, Cornell's history could have been different. Few institutions, few kings, priests, popes, potentates, corporations, governments can withstand any and every television picture that is possible, even in a normal peaceful day. The "small minority" have learned this and more. One tiny group,

\*  
Richard L. Evans

## The Spoken Word

On dragging others down

In our concern for restlessness and lawlessness and moral looseness we need, perhaps, some searching of ourselves, remembering that any compromising of principle, or any letting down in example or in attitude of any parent or teacher, or anyone who influences young people, leads to a letting down of their standards of life. And anyone who lets down a little may find that his children, or his young friends, let down further than the example they follow. And it is awesome to contemplate the responsibility of influencing the lives, the minds, the morals, the faith, the ideals of others, in leading them to lower levels. This laxity and looseness, if unchecked, will break the hearts, the homes, the happiness of people, young and old, and lead to a kind of jungle law. Already there is evidence of the price being paid, in broken lives, in disease and shame and sorrow. One of the "first and foremost" facts to face, to cite a current source, "is . . . that Nature is the expression of a definite order with which nothing interferes successfully, and that the chief business of men is to learn that order, and govern themselves accordingly."<sup>1</sup> "For the light cannot come," said Phillips Brooks, "except through purity and righteousness; lust and iniquity are surely darkness. . . . Oh, that there could thrill through the being of our young men," he added, "some electrical sense that they are God's sons, that they might . . . live the life and attain the nature which are rightly theirs."<sup>2</sup> And those who would undermine the moral foundations, and who would teach youth that there are no eternal principles, no hereafter, no God-given moral law, would well remember the awesome responsibility of helping to drag anyone down. Heaven help us all to see that youth are never led to lower moral levels; help us to lift them with the righteous influence of our lives, that truth and decency may endure as an ideal on earth—for there cannot be peace or happiness in departing from moral principles.

<sup>1</sup>The Royal Bank of Canada Monthly Letter, Vol. 50, No. 2.

<sup>2</sup>Phillips Brooks, The Light of the World and Other Sermons: The Choice Young Man.

\*"The Spoken Word" from Temple Square,

presented over KSL and the Columbia Broadcasting System September 14, 1969. Copyright 1969.

not more than a half-dozen members, invited television cameras to watch the members burn an American flag on Barry Goldwater's driveway on a recent July 4. If the TV men had ignored the incident, the misdeed would have remained in proper perspective. Hence, the New England boy who told the survey, "Why should I work hard to be recognized by society when all I have to do is not shave for a few days, lie down in the street and overnight . . . become a national personality?" Even if his point is untrue, it nevertheless reflects youthful criticism of the media and what it has failed to do for the "inarticulate majority" who mind their own business.

Two years ago, a faculty-student committee report, produced at my direction, strongly recommended the establishment of faculty-student councils (for consultation and conference) in the various academic areas of the university. (The chemistry department had a splendid, informal thing going every Friday afternoon for faculty and students, and had been doing so for nearly six years.) The College of Law immediately picked up the idea. The College of Business Administration realigned its infra-structure to so function. The entire structure of what used to be known as student government (the student body president, student senate, etc.) is now under realignment, aiming at a system of college, school, and departmental councils. Some of the \$250,000 annual Associated Student budget is being reappropriated from the university-wide "entertainment" boards, to councils in the respective academic areas—without disturbing the old central forms, including the campus newspaper.

The dean of each college and chairmen of the large departments have all been requested to develop joint faculty-student councils for

the discussion of curricular matters and academic relevance. This does not mean that professors will cease to be professors and students will assume their robes. Rather, it means that significant opportunity to improve teaching and learning exists. Professors can learn what happened to students during their lectures, and what happened after they walked off the podium back to their office or the library. Students will begin to appreciate why the standards, discipline, and content of the courses must maintain their integrity, and not be diluted with happenstance desires or current unverified opinion.

A Yale library inscription suggests that many shall come "to and fro," and knowledge shall increase.

Faculty and students are learning that there is more to a university education than walking to and from a lecture hall, and attempting to organize the consequences into a passing grade. The educational "action" is at the departmental and classroom level in a university. That is where the university's real, immediate "power" is exercised, where the decisions are made on who is fired, who teaches what, how, when, and why. The prospects for academic "relevance" in areas of dissatisfaction (there is little dissatisfaction in the sciences and in the professional schools) may be enhanced by some such student-teacher exchange.

Recently, it has been called "dialogue." Dialogue between a history department faculty of 30 professors and an enrollment of 3,000 students in their "economy-flight" large classes is not easy to organize, especially outside the classroom and beyond the schedule. But at least it is being considered and attempted on some large campuses. ○

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## A New Look at the Pearl of Great Price

# Setting the Stage - The World of Abraham

(Part 9 - Continued)

By Dr. Hugh Nibley

● *The Procrustes Cycle*: A number of legends fit Abraham snugly into the peculiar category of Victims of Procrustes. In the standard Procrustes-type story, of which there are many, a wandering hero and prince is entertained at the palace of a king who tries to subject him to a sacrificial death, but whose attempt fails when the hero at the last moment is miraculously freed and repays his host's inhospitality by putting either him or his priest to death. Among the most celebrated monsters of the Procrustes persuasion are Minos, Philomeleides, Amycus, Cycnus, Syleus, Antaeus, Phalarus, Cronus, Lityerses, Faunus, Cacus, Athamus, Proteus, Polyphemus, Eurytheus, Sciron, and many others, the most famous of all being Busiris of Egypt.

Among the heroes who met and bested them are Odysseus, Pollux, Menelaus, Paris, Hermes, Jason, Belerophon, Cytisurus, etc. The reader can look them all up in Pauly-Wissowa or a good Classical dictionary, preferably Robert Graves's *The Greek Myths*, which pays special attention to such sordid goings on and shows us time and again that the terrible doings we hear about in the Abraham legends actually could have taken place.

The greatest hero of this cycle is

Heracles, who shall serve us here as an example. Heracles was a wandering, suffering, conquering benefactor of mankind who, like Abraham, wandered through the world meeting and overcoming the enemies of the race and in the process becoming the father of many nations. After ridding Crete of bears, wolves, and serpents, he went to Libya, where the tyrant King Antaeus, the son of Mother Earth and Poseidon the water-god, would force all strangers to wrestle with him, murder them in the contest, and nail their skulls to the roof of the temple of his father. (Graves, II, 134, 146-47.)

Heracles, accepting the challenge, killed Antaeus and turned his desolate kingdom into a blooming paradise. Then he moved on to Egypt where Antaeus's brother Busiris was king; every year, to combat the force of drought in his kingdom, he would sacrifice a noble stranger on the altar of Zeus.<sup>104</sup> Heracles, as we have seen, allowed himself to be lured to the altar, and at the last moment burst his bonds and murdered the cruel king or, in some versions, his priest.<sup>105</sup> That labor performed, the hero went to Gaul, "where he abolished a barbaric native custom of killing strangers, and founded 'Alesia,' of 'Wandering-town.'" (Graves, II, 135.) In Italy he

accepted the challenge to duel with the wicked King Cacus, slew him on the Great Altar (the Ara Maxima), married the queen, Acca Larentia, and so became the father of the Romans. According to a later account, Cacus was an idol to whom the natives would offer up their infant children—exactly in the manner of the Phoenicians and the Chaldeans of Abraham's Ur!<sup>106</sup> While he was at it, he also killed Faunus, "whose custom was to sacrifice strangers at the altar of his father Hermes," marrying the royal widow to become the father of the Latin race. (Graves, II, 137.) He then reformed the Cronian year-rites by supplanting the throwing of human victims into the river by the use of puppet substitutes. (Graves, *loc. cit.*) At Celaenae, Lityerses, the son of Minos, would force his guests to compete with him in reaping, whip and behead them at sunset, and bind them up in a sheaf while singing a dirge for them; Heracles beat the king in the reaping game, cut off his head with his sickle, and threw him into the river. (Graves, II, 164.) The beheading, the dirge, the whipping, and the throwing into the river are all important in the Egyptian rites for Osiris, and remind us that Maneros, the son and successor of the first king of Egypt, also died in



such a harvest rite. At Itonus Heracles slew King Cynus, who forced his guests to duel with him for a chariot and decorated his father's temple with their heads. (Graves, II, 197.) And he tore up the vineyards of the Lydian King Syleus, who used to make passing strangers toil amid the vines. (Graves, II, 164.) Here we should note that it was actually the custom in ancient Asia Minor and Syria to seize and kill strangers in the vineyards during the vintage season. (Graves, II, 164, 167.)

These few examples are enough to give one the idea. The noble Theseus got the best of Minos, the half-human monster who meant to murder his royal guest, and on his wanderings accepted King Sciron's routine challenge to wrestle—and threw him into the sea. And it was Theseus who finally settled the score with Procrustes himself; one can read all about that sort of thing in Marie Renault's *The King Must Die* and *The Bull From the Sea*. Sciron's father was Cronus, the Cretan killer, who used to eat his guests; and his neighbor was the king of the Bebryces on the Black Sea, who also murdered his guests. King Philomeleides compelled all his guests to wrestle with him until the wandering Odysseus retired him, as did the wandering water-god Pollux to King Amycus, who forced every visitor to box with him and threw them all into the sea, where he finally ended up himself. Menelaus suffered the cruel hospitality of the Old Man of the Sea, as Odysseus did of the Cyclops (another son of Poseidon), until each was able to turn the tables and force his host to help him on his way. And so on and on. Long ago G. Lefebvre noticed the kinship of these stories to the tale of the Egyptian Busiris, who was Heracles' most famous host.<sup>107</sup> Because he ties in directly with the Abraham legends, Busiris deserves a little more attention.

"Who does not know about the infamous altars of Busiris?" which were proverbial among the ancients.<sup>108</sup> A whole string of Classical writers from the fifth century B.C. to the sixth century A.D., a full thousand years, recount the lurid tale with the normal and expected variations. As Apollodorus tells it (II, 5, 11, 116-17), Busiris was desperate when his kingdom was afflicted by a severe drought and famine, for the king, as everyone knows, was directly responsible for the prosperity of the land. The seer Phrasius came from Cyprus and told the king that the death would end if a stranger were sacrificed annually, and Busiris obliged the visiting prophet by making him his first victim. Thereafter the sacrifice was repeated annually until

Heracles put an end to it in the manner described, killing, according to Apollodorus, not only the king but his son as well and the priest or "herald" Chabes—with a good Canaanitish name. Names and details differ in various versions of the story, indicating that in the case of Apollodorus, who came along and tidied things up in the end, the name of Heracles was used as it often was as a convenient catch-all to avoid serious and laborious historical research. Ovid, a much earlier writer, says that the seer who advised the king and suffered death at his hands was a Thracian, and Hyginus reports that he was the nephew of the king of the Phoenicians.<sup>109</sup> Phercydes, a contemporary of Lehi, reports only that after Heracles had restored fertility to the land of Libya by slaying Antaeus, he went straight to Memphis "and there sacrificed Antaeus's equally wicked brother, Busiris, on the same altar on which he was accustomed to sacrifice strangers to Zeus."<sup>110</sup> What all sources agree on is the real essential, and that is that once long ago an illustrious stranger and seer visited the court of Pharaoh at his invitation and that the king tried to put him to death; in one case at least he succeeded, but in the most famous story of all the stranger, whoever it was, got the best of the affair. We can neither accept nor reject the stories as they stand, for they are plainly conditioned by the memory of definite ritual practices, which were themselves very real and sometimes very important historic events. Abraham in the Book of Abraham emphatically tells us in the first chapter that the fate planned for him by the priest of Pharaoh was one that had been suffered by others before him—he was by no means the first, nor possibly the last, such victim. The picture is a complicated one.

In ancient times the name of Busiris was a byword for cruelty and inhospitality. The Emperor Maximin was so cruel, we are told, "that people called him Cyclops, Busiris, Sciron, Falaris, and Typhon."<sup>111</sup> It is interesting to see the name of Typhon, the slayer of Osiris, added to this list of authentic "Procrustean" heroes. Another emperor is accused of reviving the bloody altars of Busiris "in rites more savage than sacred."<sup>112</sup> Busiris was remembered as one who sacrificed substitutes to pay for his sins: "It was he who would propitiate for his crimes by making the gods participants in the blood of innocent guests."<sup>113</sup> While some go so far as to accuse Busiris of cannibalism, Isocrates in the fifth century B.C. caused a sensation by an oration in praise of Busiris, in which

he debunked the whole story.<sup>114</sup> Dio-dorus, more cautious, says that the story is probably Greek propaganda, spitefully circulated against Busiris when he closed Egyptian ports to Greek merchants in his desire to protect the cult of Osiris. He admits, however, that the tale does reflect the notorious hostility of the Egyptians to strangers unless they were scholars of world reputation, such as Orpheus, Homer, Pythagoras, and Solon.<sup>115</sup> At any rate, "the cruel altar of Busiris" remained proverbial.<sup>116</sup>

The oldest and best-informed Greek commentators were quite aware that Busiris was a place rather than a person, though it could be both. To Eratosthenes is attributed the observation that "hostility to strangers is a common barbarian trait, which is also found among the Egyptians: stories told in the Busirite nome about Busiris are a criticism of that inhospitality."<sup>117</sup> Herodotus (II, 59) reports that in his day the main temple of Isis in all the world stood in Busiris, which with Bubastis formed the nucleus of Egyptian cult-life. Indeed, since prehistoric times Osiris was known as "the Lord of Busiris," and it was from there that his rites spread to the other cult centers of Egypt, notably Abydos. I.E.S. Edwards even suggests that Osiris was probably a real king, "first the king and then the local god of the 9th Lower Egyptian nome, with its capital at Busiris,"<sup>118</sup> while H. Frankfort held that "Busiris was the tomb of some forgotten king."<sup>119</sup> Every dead Egyptian needed to take a ritual journey to Busiris, to "appear there as the dead King Osiris," his presence in the place qualifying him as "an Osiris."<sup>120</sup> The place was named, according to Sethe, after its local divinity, and was even older as a cult center than Heliopolis itself.<sup>121</sup> In the Pyramid Texts the king comes to Busiris for rites of human sacrifice,<sup>122</sup> and a Nineteenth Dynasty monument has the same rites still celebrated in Busiris.<sup>123</sup> Edwards believes that the yearly passion play of Osiris was performed at Busiris as early as the First Dynasty.<sup>124</sup> "I am enduring in Busiris, conceived in Busiris, born in Busiris," boasts King Tutakhamon, reminding us that Busiris is preeminently the place of the lion-couch.<sup>125</sup> When Heliopolis took over the ancient cult of Busiris under the guidance of the great Imhotep, it supplanted the human sacrifice by the use of substitutes, thus leaving Busiris the distinction, which it retained right down into the Middle Ages, of being the right and proper place for human sacrifices.<sup>126</sup>

*Our Hospitality:* When Abraham

went forth into a starving world, he found the people understandably touchy and dangerous: "... and they persecuted Abraham our father when he was a stranger, and they vexed his flocks" as well as his servants, "and thus they did to all strangers, taking away their wives by force, and they banished them. But the wrath of the Lord came upon them. . . ." This is the Testament of Levi (6:9) speaking of Abraham in Shechem. But he found the same hostility elsewhere, that worldwide cruelty and inhospitality which is best represented by the notorious Procrustes and especially by Abraham's own stomping grounds, Sodom and Gomorrah.

The Bible tells us that the Jordan depression was a veritable paradise when Abraham first visited it, "before the Lord destroyed Sodom and Gomorrah." (Gen. 13:10.) It is not surprising that "the men of Sodom were wealthy and prosperous people, on account of the good and fruitful land whereon they dwelt. For it supplied them with every earthly need of man."<sup>127</sup> Nor is it very surprising that "they did not trust in the shadow of their Creator, but in the multitude of their wealth they trusted, for wealth thrusts aside its owners from the fear of heaven."<sup>128</sup> Here Rabbi Eliezer seems to be quoting the same sources as Samuel the Lamanite was, both men being diligent students of the old Jewish writings; and he seems to be using the same source as King Benjamin as he continues: "They had no consideration for the honor of the real owner of their wealth by distributing food to the wayfarer . . . but they even fenced all the trees on top above the fruit, so that no one else could have any—even the birds of heaven."<sup>129</sup> This was in the authentic Babylonian tradition, eye-witness accounts telling how the people of Babylon "oppressed the weak, and gave him into the power of the strong. Inside the city was tyranny, and receiving of bribes; every day without fail they plundered each other's goods; the son cursed his father in the street, the slave his master, . . . they put an end to offerings and entered into conspiracies. . . ."<sup>130</sup> The people of Sodom and Gomorrah were not condemned for their ignorance of the God of Abraham but rather for their meanness, their immorality, and their greed;<sup>131</sup> they were destroyed "because they did not strengthen the hand of the poor and heeded not the needy."<sup>132</sup> For them everything existed for the sole purpose of being turned into cash: they put a toll on all their bridges, with a *double* toll for wading; they charged visitors for everything and

had the most ingenious tricks for getting money out of them.<sup>133</sup>

When Abraham's servant tried to help a poor man who had been robbed and was being beaten up by a gang in Sodom, he was attacked by the mob, arrested, and dragged into court, where he was fined the price of blood-letting as a perfectly legitimate physician's fee.<sup>134</sup> For like the Nephites under the Gadianton administration, these people were careful to keep everything legal: thus they would pay a merchant good prices for his goods but refuse to sell him any food, and when he starved to death would piously confiscate all of his wares and his wealth.<sup>135</sup> Of course, "the richer a man was the more favored he was before the law," for it was wicked to encourage idleness by helping the poor:<sup>136</sup> "Anyone helping the poor in Sodom got thrown into the river."<sup>137</sup> There are lurid tales of tenderhearted virgins, including Lot's daughter Pilatith, who suffered terrible punishment when they were caught secretly helping the poor.<sup>138</sup> It was one of these episodes, according to the Midrash, that finally decided God to destroy the city.<sup>139</sup> Just south of Sodom was the great plain (Olishem?) where the licentious yearly rites were held; in these all strangers were required by law to participate, and during the four-day celebration they were efficiently relieved of everything they owned<sup>140</sup>—the great pilgrimage centers of the Old World were understandably the worst places in the world for fleecing strangers, that being through the centuries the principal commercial activity of the natives.

It is not surprising that travelers and birds alike learned to avoid the rich cities of the Plain, while all the poor emigrated to other parts.<sup>141</sup> Interestingly enough, the records of Ugarit, which some hold to be contemporary with Abraham, show that "the practice of killing merchants was widespread" in that part of the world, even as the Amarna letters show us a world in which it is every man for himself.<sup>142</sup> Having no love for the stranger, the people of Abraham's homeland had even less to waste on each other, and finally there was so much crime and murder among them that everything came to a complete standstill.<sup>143</sup> Being grossly materialistic, they rated the hardware high above the software: "If a man was killed working on the Tower he was ignored, but if a brick fell they sat down and wept. Abraham seeing this cursed them in the name of his God."<sup>144</sup> One cannot help thinking of the church builders in Mormon 8:37 and 39, who adorn themselves "with that which hath no life" while

calmly ignoring the needs of the living. "They were dwelling in security without care and at ease, without fear of war . . . sated with all the produce of the earth, but they did not strengthen the hand . . . of the needy or the poor, and it is said, 'Behold, this was the iniquity of thy sister Sodom.'"<sup>145</sup>

That this emphasis on wealth and status was the real wickedness of Sodom and Gomorrah is attested by both the Bible and the Pearl of Great Price, the latter holding up as a lesson in contrast the world in which the Patriarchs lived—"there were wars and bloodshed among them"—and the Zion which they sought: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:16, 18.) In the Old Testament, the one time in his life when Abraham refuses to deal with one who makes him an offer is when he coldly turns down the King of Sodom: It was after his victory over the marauding chiefs of the East that Abraham willingly accepted whatever the grateful King of Salem offered him as a reward, freely exchanging gifts and compliments with "the King of Righteousness"; but he absolutely refused to take anything whatever from the fawning King of Sodom, whose goods he had also rescued: "I have raised my hand to Jehovah El-Elyon," that he would not take so much as a shoestring from that king, "so that he can never say, 'I enriched Abraham.'" (See Gen. 14:22f; Josephus, *Ant. I*, 179.) He knew his Sodom and saw just what kind of a deal the king wanted to make for himself; and God applauded his wisdom and reassured him: "Fear not, Abraham: I am thy shield. . . ." (Gen. 15:1.) When Abraham and Lot started getting rich, their retainers took to quarreling, whereupon Abraham, determined to avoid involvement in that sort of thing, told Lot that he was welcome to Sodom while he, Abraham, withdrew to a less prosperous region: "Let there be no strife. . . for we be brethren." (Gen. 13:6-8.) The rich cities of the Plain, where "they failed to serve the Lord by reason of the abundance of all things," were no place for Abraham.<sup>146</sup>

*Bed or Altar?* The most famous thing about Procrustes, as everyone knows, was his bed, and it is this notorious item that ties his story very closely to the Abraham cycle. The story goes that when Abraham's servant Eliezer, being the exact image of his master and serving as his proxy in the most important negotiations, once visited Lot and Sodom on business for

Abraham, he was entertained by an innkeeper whose unauthorized hospitality (which would, of course, encourage vagrancy!) got him banished from the town, while Eliezer himself was seized and taken to the marketplace to be thrown down on a very special kind of bed. All the cities of the Plain, we are told, had such beds: the judges of the other cities, Sharqar of Gomorrah, Zabnak of Admah, and Manon of Zeboiim, had all taken counsel together and advised their people "to set up beds on their commons. When a stranger arrived, three men seized him by his head, and three by his feet, and they forced him upon one of those beds. There they stretched or contracted him violently to make him fit the exact length of the bed, saying as they did so, 'Thus will be done to any man that comes to our land.'"<sup>145</sup> Beer, commenting on this, notes that Procrustes's epithet Damastes means "the Forcer," or "the Violater," that being, according to him, also the root meaning of the word Sodom!<sup>146</sup>

So here is an authentic "Procrustes" story in which the victim on the bed is none other than Abraham's double. There is another "Procrustes" story of how the same Eliezer, again looking exactly like Abraham, came to the house of King Bethuel of Haran, where "they tried to kill him with cunning," the king arranging for poison dishes to be served Eliezer at a banquet in his honor; but "it was ordained by God that the dish intended for him should come to a stand in front of Bethuel, who ate it and died," the victim of his own treachery.<sup>147</sup> What is behind these many stories of the strangely inhospitable kings? The bed is an important clue. Professor Lefebvre noticed when he was studying the Buisiris tradition that the inhospitable kings specialized in strange and ingenious contraptions for putting their noble guests to death, such as bronze bulls or giant braziers.<sup>148</sup> The altar of Buisiris was held to be a fiendish invention of that ingenious monarch, and no ordinary altar.<sup>149</sup> R. Graves notes that the bed of Procrustes itself must really have been a special kind of altar, and he compares it to the bed to which Sampson was tied (another sun-hero like Heracles) by his unhospitable Philistines.<sup>150</sup> In view of such things, somebody should someday give serious consideration to Abraham's strange insistence in the Book of Abraham that the altar on which he was sacrificed required a special note and a special illustration, being "made after the form of a bedstead, such as was had among the Chaldeans . . . and that you may have a knowledge of this altar, I will



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refer you to the representation. . . .” (Abr. 1:13, 12.) For the interesting fact is that all the Jewish legends of the attempted sacrifice of Abraham make special mention of the peculiar altar employed, each one describing and explaining it in a different way.

Some of the oldest accounts mention the unusual altar while not attempting to describe it beyond saying that it was a *binyan* (Heb.) or *bunyan* (Ar.), i.e., a “structure” or “contraption.”<sup>161</sup> But why not an ordinary altar? All kinds of explanations are given. For one thing, nothing less than a superholocaust will do for Abraham; so the king sends a thousand camels for wood, and when “he had dug a pit on a hill (?), and trees thrown upon it, and spread everything that the camels carried, and set it on fire,” the rites were underway.<sup>162</sup> Others explain that it was not the altar itself that was the “structure,” but a wooden tower that the king had erected near his palace so that he could watch Abraham in the fire.<sup>163</sup> This might easily be a contamination of one of the well-known tower-building stories about Nimrod, such as the one in which he challenges Abraham to a duel as he comes out of the fire and builds a tower to give him an advantage against the God of heaven.<sup>164</sup> In the story of the sacrifice of Isaac, too, the piling up of the wood is an important detail; though the wood is never ignited and the instrument of sacrifice is really a knife, still the wood-pile-altar grows in the legends until it becomes a huge tower, “built straight up towards the heavenly throne of divine majesty.”<sup>165</sup> It was after the attempted sacrifice had failed, we recall, that Abraham in the rites in the Plain of Safeh near Sodom was invited to sit atop a high cedar tower or altar (*benrah*) and be hailed as king.<sup>166</sup>

The super-bonfire, “30 ells high and 30 ells broad,” raised bothersome questions: How, for example, could you put Abraham into it without getting burned up yourself? Since the victim had to have his blood shed by the knife before his remains could be committed to the flames, it would not do simply to light the wood and run; it was only when the sacrificial blade proved totally ineffectual that Satan appeared and suggested a solution to the problem, which was to throw the victim from the altar to the fire from a safe distance.<sup>167</sup> This explanation converted the altar into a sort of catapult or ballista.<sup>168</sup> Schuetzinger says that the first mention of the catapult is in Th’alabi,<sup>169</sup> but the account of that learned Persian has Jewish predecessors at least a thousand years older than

his time, for in IV Maccabees (9:26 and 11:9f.), we read of the heroic widow’s sons being put to death by a Nimrod-type tyrant, two of them being tied to catapults while a third (11:20) is cast into a red-hot brazier. Another much older source than Th’alabi has the king plan to hurl Abraham into an immense brazier.<sup>170</sup> This suggests certain Egyptian practices,<sup>161</sup> as well as the addressing of the royal victim in Coffin Text, No. 135 (de Buck, II, 160) as “Thou who art raised upon the scaffold!”

According to the ‘Antar legend, Nimrod had an iron oven for his victims.<sup>162</sup> Just after Facsimile No. 1 was published, Joseph Smith wrote: “But if we believe in present revelation, as published in the ‘Times and Seasons’ last spring, Abraham, the prophet of the Lord, was laid upon the iron bedstead for slaughter.”<sup>163</sup> Turning to that issue (March 15, 1842) of the *Times and Seasons*, however, one finds no mention whatever of any iron bedstead, and so one naturally assumes that the word “bedstead” suggested to the Prophet the image of a standard iron bedstead. Still, it is interesting that by far the fullest parallel to the story of Abraham on the altar is a very early account preserved in the East-Syrian Christian Church in the very place where the event was supposed to have taken place, in which the hero, by a familiar transposition, is changed into St. Elias, who is bound on a bed of iron that is heated for three hours.<sup>164</sup>

#### ABRAHAM THE FRIEND OF MAN

*Abraham the Hospitable:* The history of Abraham is a story of contrasts and extremes. If meanness and inhospitality reach an all-time high in Sodom and Gomorrah, Abraham holds the record for charity and compassion. The contrast is an intentional one and a mark of authentic Abrahamic literature.<sup>165</sup> The supreme example of such “coincidence of opposites” is found in the Pearl of Great Price, where, in Moses 7:36, over against the City of Enoch, the height of human perfection in this world, is set the most depraved society in all the universe: “. . . and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.” In Abraham’s day the world was in a desperate state, ripe for destruction.<sup>166</sup> And Abraham’s own society was the wickedest: “If a man was very cruel,” says the Midrash Rabbah (41), “he was called an Amorite.” For the Patriarchs, as Theodore Boehl notes, the future was grim—and none had better cause to know it than Abraham.<sup>167</sup> By very definition “Abraham the Hebrew”

was “a refugee, a displaced person.”<sup>168</sup> The famous formula “Lekh lekha” (Gen. 12:1) is a double imperative, according to the Rabbis, telling Abraham to get going and keep moving, from one land to another (Midr. Rab. 39:8). His whole career, as Martin Buber puts it, was “an ever-new separation from the world and from his own people; this entire history is a consequence of choices and partings. . . .”<sup>169</sup>

If constant travel was one of the ten trials of Abraham, jeopardizing his family, fortune, and reputation (Midr. Rab. 39:11), travel in dangerous and hostile regions was a horror: such was the curse placed upon the Wandering Jew for his meanness and want of hospitable feeling.<sup>170</sup> The Zohar has an interesting psychological note on the state of Abraham’s world: It is when things are going badly that Satan loves to spread his accusations abroad, “for this is the way of Satan to bring accusations against him on high . . . reserving his indictment for the hour of danger, or for a time when the world is in distress”—then hysteria adds fuel to the fires of destruction. In such times even the righteous have no guarantee of security, for while “the Holy One does not punish the guilty until the measure of their guilt is full” (Zohar, I, Vayera 113a), when that time comes, look out! “When punishment overtakes the world a man should not let himself be found abroad, since the executioner does not distinguish between the innocent and the guilty.”<sup>171</sup>

In the most inhospitable of worlds, Abraham was the most hospitable of men. It was said that Charity was asleep in the world, and Abraham awakened it.<sup>172</sup> Even before he went to Canaan, he held continual open house near Haran, to try to counteract the evil practices of the time.<sup>173</sup> Then when he was forced to move, he dug wells and planted trees along his way, leaving blessings for those he would never see.<sup>174</sup> Arriving and settling in Hebron, he built a garden and grove and put gates on each of the four sides of it as a welcome to strangers from all directions, “so that if a traveller came to Abraham he entered any gate which was in his road, and remained there and ate and drank . . . for the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Abraham.”<sup>175</sup> He also operated a school at the place, that none might want for spiritual food: “Abraham’s house was a lodging-place for the hungry and thirsty and also a place of instruction where knowledge of God and his Law were taught.”<sup>176</sup> When his guests thanked

him, he said, in the words of King Benjamin (an ardent student of early Jewish traditions), "Do not thank me; rather return thanks to your host, He who alone provides food and drink for all creatures."<sup>177</sup>

Inspired by the noble example and teaching of his uncle, Lot tried to operate the same kind of inn when he settled near Sodom, but he was soon reported to the authorities and had to operate secretly at night,<sup>178</sup> while his daughters practiced their charities with great stealth and suffered severe penalties when they were caught. Abraham's continued hospitality nearby was resented by the people of the Plain as a standing rebuke to their own sensible practices.<sup>179</sup>

Not content to admit the weary wanderer at all hours to his pleasant grove and board, Abraham in those dangerous times used to undertake search-and-rescue missions in the desert. It was at noon of a phenomenally hot day when "the entire earth was being consumed with unbearable solar heat" (Beer), as if "God had pierced a hole in the midst of Gehinnom, and . . . made the day hot, like the day of the wicked,"<sup>180</sup> or as if he had caused the sun to emerge from its protecting sheath, depriving the earth of its normal defense against deadly rays,<sup>181</sup> that Abraham, suffering terribly from illness, had his faithful Eliezer go out and search the byways for any lost wanderers. Eliezer couldn't find a soul, which was no wonder on such a day; but Abraham still felt uneasy—it was just possible that somebody might be out there needing his help. So the old man went forth all alone to search in that dusty inferno. For that supreme act of involvement he received his supreme reward—the son he had always prayed for. For as he was returning from his mission of mercy, still alone, he was met by three men, whom he at first, according to a very ancient tradition, took to be Arabs.<sup>182</sup> Joyfully he led them to his tent, where he soon discovered who they were: "Lord of the Universe!" he cried, as he served them with food. "Is it the order of the cosmos that I should sit while you stand?"<sup>183</sup> Then it was that Abraham received the desire of his heart (Gen. 18:9-14), and the commendation of his good works: "Thou hast done well to leave thy doors open for the wanderer and the home-journeyer and the stranger," nay, were it not for men like Abraham, "I would not have bothered to create the heaven, earth, sun, and moon."<sup>184</sup>

There is a story of how Abraham, to see what kind of a wife Ishmael, his son, had got, visited his camp in the

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desert as a simple wandering old man; Isaac was away at the time, and his wife turned the old tramp away. Abraham left a message with her, however, by the cryptic wording of which Isaac knew who had been there—and advised him to get another wife. Three years later Abraham visited the camp under the same circumstances and was shown kindness by the second wife, with whom he left another message for Isaac, commending her worth.<sup>184</sup> A more famous story tells how when God sent Michael to fetch Abraham back to his presence at the end of his life, the Patriarch was still his old hospitable self, kindly inviting the dread stranger—representing death itself—to be his guest.<sup>185</sup> Ever since then, when the world is in an evil way, the angels say to God: “The highways lie waste, the wayfarer man ceaseth, he hath broken the covenant. Where is the reward of Abraham, he who took the wayfarers into his house?”<sup>186</sup>

*Let It Begin With Me:* Students of Abraham’s life are impressed by the way in which he seems to start from scratch: with all the world going in one direction, he steadily pursues his course in the opposite direction. Granted that the tradition of the fathers, of which the Book of Abraham speaks so eloquently, was still known, yet his own father and grandfather had lost faith in it and departed from it. “Ten generations from Noah to Abraham . . . and there was not one of them that walked in the ways of the Holy One until Abraham our father,” says Rabbi Nathan, who asks where, then, did Abraham get the idea of starting things moving?<sup>187</sup> The common explanation that Abraham was self-taught—“God appointed the two reins of Abraham to act as two teachers”—still does not make him a privileged character, for all men have the same promptings of the Spirit if they will only listen to them: “. . . for charity also was asleep, and he roused it.”<sup>188</sup> The power was there, but it lay dormant from neglect: “When all the inhabitants of the earth had been led astray in their own pride and self-sufficiency, Abraham still believed on me . . . and so I made a covenant with him.”<sup>189</sup> Abraham received his covenant only after he had made the first move. Speaking of him, the Zohar says, “the prophetic spirit rests upon man only when he has first bestirred himself to receive it.” (Lech Lecha 77b.) Again, “the stirring below is accompanied by a stirring above, for there is no stirring above till there is a stirring below.” (*Ibid.*, 88a.) But who was to start the stirring? It was Abraham’s unique merit, “that he loved righteousness in a hard-hearted and

wicked generation,” without waiting for others to show him the way. (*Ibid.*, 76b.) A wonderful illustration of this principle is set forth in the newly found 1831/2 account of Joseph Smith’s first vision, in which he recounts how for three years he sought diligently for something that apparently interested nobody else, and finally “I cried unto the Lord for mercy, for there was none else to whom I could go . . . and the Lord heard my cry in the wilderness.”<sup>190</sup> This was exactly the case with the young Abraham, who at an early age angered his father by questioning all the values and beliefs of his society.<sup>191</sup>

For generations the world had moved ever farther and farther from God, until by Abraham’s time it had become what the Pearl of Great Price describes as the worst of all worlds.<sup>192</sup> Then Abraham single-handedly reversed the trend: “The Shechinah [Spirit of God] came to earth at the Creation, but through human sin removed itself farther and farther from the earth. Then Abraham . . . brought it down again.”<sup>193</sup> He was, says the Midrash, like a man who saw a building all on fire and no one willing to put out a hand to save it: “He said, ‘It is possible that the world can be without a guide!’” (Midr. Rab. Gen. 39:1.) So he did the only thing he could do and, exactly like Joseph Smith, appealed directly to God at an early age—it was he who made the first move, according to Abraham 2:12: “Thy servant has sought thee earnestly; now I have found thee.”

This independence of mind got both prophets into trouble from the beginning. “The man Abram is singled out, and sent out. He is brought out of the world of peoples and must go his own way. . . .”<sup>194</sup> The trials of both men begin immediately. What drives Abraham is set forth at the beginning of his story with great clarity and power: first of all, he is frankly seeking “greater happiness and peace and rest for me”; he wants to be more righteous, to possess greater knowledge than he has, to be a father of nations, a prince of peace, receiving and following divine instruction, to become “a rightful heir, a High Priest, holding the right belonging to the fathers.” (Abr. 1:2.) In short, he wants happiness, peace, rest, righteousness, knowledge, and light, and he wants to be able to hand them on to others—to his own progeny and to all the world. The world is not interested in such things, but Abraham was willing to pay any price for them. The Midrash compares him to a son being soundly beaten by his loving father again and again, but never saying to his father,

“I have had enough!” but only “Thine is the power.”<sup>195</sup> “Abraham,” says First Maccabees 2:52, “was accounted righteous only after he had been found true and faithful by passing through many testings.” He was chosen, says the Midrash, only after God saw that he would follow him through the greatest tribulations. (Midr. Rab. Ps. 18:25.) If Joseph Smith had based the Book of Abraham on his own experiences, one might account in part for the astonishing parallels between the situation in which the two prophets found themselves and their uncompromising and epoch-making behavior in that situation. But our parallels do not come from Joseph Smith’s account; they come from the studies and commentaries of Jewish scholars: it is *their* Abraham who seems to be almost a carbon copy of Joseph Smith.

*Doing the Right Thing:* The wonderful thing about Abraham is that he always does the right thing, whether anybody else does or not. He had to get along with all sorts of people, most of them rascals, and he treats them all with equal courtesy—he never judges any man. After Pharaoh had tried to put him to death, and after he had taken his wife away from him, Abraham could still not refuse his old enemy in his need, and laid his hand upon his head and healed him. He performed the same healing office for the King of the Philistines, who would also steal Sarah, and God recognized his great-heartedness and approved it: “On the day that Abraham assured the increase of the house of Abimelech, the angels asked God that Abraham’s own house might increase.”<sup>196</sup> He was “the Friend of God” because he was the friend of man. “When Abraham went to God with a petition for mercy,” says the Midrash (Ps. 18:22), “God met him with mercy. . . . When Abraham went to the Holy One in singleness of heart, God met him with singleness of heart. . . . with subtlety, God met him with subtlety; when Abraham asked to be guided in his doings, God guided him in his doings.” Never, says Maimonides, did Abraham ever say to any man “God sent me to you and so I must make you do [or not do] so and so!”<sup>197</sup> for he knew that the priesthood operates “only by persuasion, by long-suffering, by gentleness and meekness. . . .” (D&C 121:41); it may command the elements and the spirits, “but never force the human mind.” “Let there be no strife, I pray thee, between me and thee,” he says to Lot; “. . . if thou wilt take the left hand, then I will go to the right; or . . . the right hand, then I will go to the left.” (Gen. 13:8-9.) So Lot helped himself to the best land and as a re-



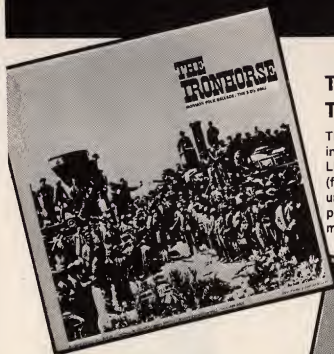
sult soon got all of his property carried away by raiders. Instead of saying "I told you so," Abraham got it back for him. He could have made a very good thing of this for himself when the King of Sodom, whose goods he had also rescued, came fawning to him ("wagging his tail," as the Midrash Rab. Gen. 43:5, puts it) and trying to win him with flattery, but without denouncing the wicked king, he simply turned down his offer.<sup>198</sup> (Gen. 14:20ff.)

"If Abraham does not play fair, who will?" says the proverb. (Midr. Rab. Gen. 41:9.) His passion for fair play breaks all the records in his pleading for the wicked cities of Sodom and Gomorrah, to whom he owed nothing but trouble. He knew all about their awful wickedness, but still, Josephus observes, "he felt sorry for them, because they were his friends and neighbors."<sup>199</sup> He appealed directly to the Lord's sense of fairness: "Wilt thou also destroy the righteous with the wicked?" (Gen. 18:23.) The impressive thing is the way in which Abraham is willing to abase himself to get the best possible terms for the wicked cities, risking sorely offending the Deity by questioning his justice: "... far [be it] from thee ... to slay the righteous with the wicked: ... Shall not the Judge of all the earth do right? (Gen. 18:25.) ... Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes (18:27). ... Oh let not the Lord be angry, and I will speak (18:30). ... now, I have taken upon me to speak unto the Lord (18:31). ... Oh let not the Lord be angry, and I will speak yet but this once (18:31)." It was not an easy thing to do—especially for the most degenerate society on earth. It can be matched only by Mormon's great love for a people whom he describes as utterly and hopelessly corrupt, or by the charity of Enoch, Abraham's great predecessor: "Enoch ... looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity ... and declared 'I will refuse to be comforted' until God promised to have compassion on the earth. (Moses 7:41, 44, 49f.)

Abraham learned compassion both by being an outcast himself and by special instruction, regarding which there are some interesting stories. When Melchizedek was instructing him in the mysteries of the priesthood, he told him that Noah and his people were permitted to survive in the ark "because they practiced charity." On whom? Abraham asked, since they were alone in the ark. On the animals, was the answer, since they were constantly concerned with their comfort

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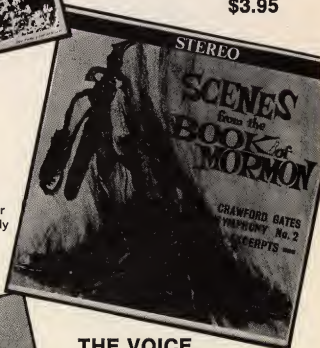
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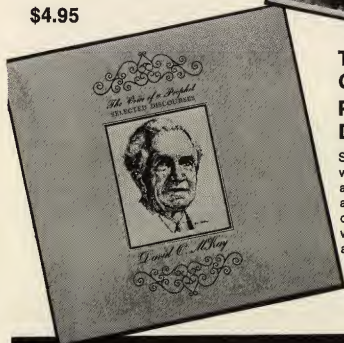
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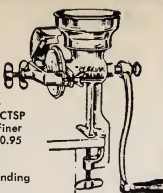
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and welfare.<sup>200</sup> Again, Abraham once beheld a great vision (described also in the Book of Abraham) of all the doings of the human race to come; what he saw appalled him—he had never dreamed that men could be so bad, and in a passionate outburst he asked God why he did not destroy the wicked at once. The answer humbled him: "I defer the death of the sinner, who might possibly repent and live!"<sup>201</sup> When Abraham saw with prophetic insight the crimes that Ishmael would commit against him and his house, he was about to turn the youth out into the desert, but the voice of God rebuked him: "Thou canst not punish Ishmael or any man for a crime he has not yet committed!"<sup>202</sup> He learned by precept and experience that men are judged by God not as groups but as individuals.<sup>203</sup>

But Abraham's most famous lesson in tolerance was a favorite story of Benjamin Franklin, which has been traced back as far as a thirteenth century Arabic writer and may be much older.<sup>204</sup> The prologue to the story is the visit of three angels to Abraham, who asked him what he charged for meals; the price was only that the visitor "invoke the name of God before beginning and praise it when you are finished."<sup>205</sup> But one day the Patriarch entertained an old man who would pray neither before eating nor after, explaining to Abraham that he was a fire worshiper. His indignant host thereupon denied him further hospitality, and the old man went his way. But very soon the voice of the Lord came to Abraham, saying: "I have suffered him these hundred years, although he dishonored me; and thou couldst not endure him one night, when he gave thee no trouble?" Overwhelmed with remorse, Abraham rushed out after his guest and brought him back in honor: "Go thou and do likewise," ends the story, "and thy charity will be rewarded by the God of Abraham."<sup>206</sup> In the oldest version of the story the Lord says, "Abraham! For one-hundred years the divine bounty has flowed out to this man. . . . Is it for thee to withhold thy hand from him because his worship is not thine?"<sup>207</sup> One is strongly reminded of the Nephite law, which declared it "strictly contrary to the commands of God" to penalize one's neighbor if he does not choose to believe in God. (Al. 30:7.)

Once Abraham broke the ice, others began to follow. Pharaoh returned his generosity by escorting him on his way.<sup>208</sup> Abimelech loaded him with gifts. The Hittites matched his fair dealings with their own.<sup>209</sup> "Again and

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again," writes J. S. Bloch, "it is compassion and forgiveness alone that are the unfulfilling family trait of the true descendant of Abraham."<sup>210</sup> Luzzatto discussed the polarity of the human race between "Abrahamism" and "Atticism," with "Abrahamism elaborating the poetry and practice of compassion and tenderness, while 'Atticism' articulated man's cold, calculating, self-centered approach to life."<sup>211</sup> A disciple of Abraham, according to a well-known tract of the Talmud, can be distinguished by "a good eye, a humble soul, a lowly spirit," while the men of the world are marked by "an evil eye, a proud soul, a haughty spirit."<sup>212</sup> "Man is only worthy of his name, he is only 'really a man' if he has fully acquired the virtues" of Abraham. "It is only then that he is worthy of being called 'lover of God,' or 'God-friend,' like Abraham and David."<sup>213</sup> Like Brigham Young, Abraham sought to benefit his fellows in practical ways: as a young man back in Mesopotamia he invented a seeder that covered up the seeds as it sowed them, so the birds could not take them, and for this "his name became great in all the land of the Chaldees."<sup>214</sup> He apologized to the birds for driving them off, and came to an amicable understanding with them,<sup>215</sup> for he was kind to all living things: "No one who is cruel to any creature," says an old formula, "can ever be a descendant of Abraham."<sup>216</sup>

Compassion is the keynote of Abraham's life and the teaching that makes the Pearl of Great Price supremely relevant to our own time. This is most unequivocally affirmed in what is the most remarkable passage of the book, where God himself weeps as he is about to bring the flood upon the earth. "... naught but peace, justice, and truth is the habitation of thy throne," cries Enoch; "and mercy shall go before thy face and have no end; how is it thou canst weep? The Lord said ... in the Garden of Eden, gave I unto man his agency; And unto thy brethren ... commandment, that they should love one another, ... but behold, they are without affection, and they hate their own blood." (Moses 7:31-33.) ○

#### FOOTNOTES

- 104 Apollodorus, II, 5, 11 (116-17).  
105 Hyginus, XXXI, 65.  
106 *Descriptio planaria totius Urbis*, text in T. Hopfner, *Fontes Hist. Relig. Aegypti*, pp. 532f.  
107 G. Lefebvre, in *Bibliothèque Egyptologique*, Vol. 96 (1915), pp. 22, 322.  
108 Probus, *Georgics* (Schol.), III, 4.  
109 Ovid is discussed by J. G. Griffiths in *Annuaire du Service*, Vol. 48 (1948), p. 411; Hyginus, 56:59-60, who also says that Heracles broke loose just as the sacrificial prayer was being uttered by the King, 91:65.

- 110 Quoted in Lactantius, *Div. inst.*, I, 121; see Lefebvre, op. cit., p. 273.  
111 Historia Augusta, *Max. Prior*, 8:5 (Lampadius).  
112 Cleanax, in Rufinus, *Vitae Patrum*, I, 254-56 (Hopfner, *Fontes h. r. Aeg.*, p. 591).  
113 Orosius, *Hist. ad. paganos*, I, 11 (2).  
114 Isocrates, *Busiris* (9-10), points out (15) that Busiris lived 200 years before Perseus, while Heracles lived four generations after him.  
115 Orosius, I, 97, 69, discussed by Griffiths, op. cit., p. 410f.  
116 *Ibid.*, pp. 411f; which Rufinus turns to sarcasm: "brandy altars of Busiris!" Claudian in Rufin, I, 254-56.  
117 Strabo, *Geog.*, XVII, 1 (802).  
118 E. S. Edwards, *The Pyramids*, p. 24.  
119 H. Frankfort, *Kingship and the Gods*, p. 200; C. Autran, in *Mel. Maspero*, I, ii, 583; J. Griffiths, in *Jal. Eg. Arch.*, Vol. 53, p. 187.  
120 J. Gerny, *Ancient Egyptian Religion*, p. 105f.  
121 K. Sethe, *Kommentar zu den . . . Pyramidentexten*, I, 91.  
122 *Pyr. Texts*, Vol. 77:962, 964, 966.  
123 The monument of Mentu-her-khephesef, G. Lefebvre, in *Bibliothèque Egyptol.*, Vol. 96, p. 285.  
124 Edwards, op. cit., p. 29.  
125 A. Finkoff, *Shrines of Tut.*, p. 59.  
126 Budge, *Oisir*, Vol. 1, p. 212; Kees, *Goetterglaube*, pp. 249, 254; Sethe, op. cit., Vol. 1, pp. 80, 78-79; *Coffin Text* (de Buck, Vol. 1, p. 135). Hence the crocodile remains ever Suchos the Lord of Busiris, Kees, in *Aeg. Ztschr.*, Vol. 58, pp. 88, 31-32. Even Min of Coptos survived as a sacrificial god at Busiris, H. Gautschi, *Min*, pp. 231f, 234, 236ff.  
127 Pirke R. Eliezer, Ch. 25 (29A.ii), quoting R. Zeira.  
128 W. G. Lambert, *Babylonian Wisdom Literature* (Oxford, 1960), p. 5.  
129 Apocalypse of Abraham, 24:2.  
130 Bin Gorion, II, 233; Ginzberg, op. cit., Vol. 1, p. 248; Graves & Patai, *Heb. Mythology*, p. 167.  
131 Bin Gorion, II, 235; Ginzberg, op. cit., Vol. 1, pp. 245-46. A visitor would often have an "accident" that put him at the mercy of the townsmen, Gorion, II, 235.  
132 Ginzberg, Vol. 1, p. 246; cf. bin Gorion, II, 235.  
133 Ginzberg, loc. cit.  
134 Bin Gorion, II, 249.  
135 Zohar, I, Vayerah 105b.  
136 *Ibid.*, 106b; bin Gorion, II, 220-23.  
137 Bin Gorion, II, 227.  
138 *Ibid.*, II, 211f, 228.  
139 Zohar, I, Vayerah, 106a.  
140 A. Rainy, *Christian News From Israel*, 14:2 (1963), p. 19.  
141 Midr. Rab. 329; Sefer ha-Yashar, 22-31; B. Sanh. 109a; P. R. Eliezer, Ch. 24.  
142 P. R. Eliezer, Ch. 24 (28B.i).  
143 *Ibid.*, Ch. 25 (29A.ii).  
144 Zohar, I, Vayerah 116a, cf. Dt. 28:47.  
145 L. Ginzberg, Vol. 1, pp. 246-47; Beer, pp. 41, 164.  
146 Beer, p. 164, noting that in the Iliad XVI, 386-9, Procrustes suffers the same fate as Sodom.  
147 Ginzberg, I, 295.  
148 G. Lefebvre, in *Biblio. Egyptol.*, Vol. 96, p. 274.  
149 Claudian, in Eutropius, *Breviarium*, I, 161-62 (Lefebvre, p. 591).  
150 R. Graves, *The Greek Myths*, Vol. 1, p. 382.  
151 H. Schuetzinger, *Urspr. . . der arab. Abn-Nimrod Legenden*, p. 36; Koran 37:95, 98.  
152 Falasha, *Anthology*, p. 27.  
153 D. Sidersky, *Origines des Legendes Musulmans*, p. 33.  
154 *Jeichin Encyclopedia*, Vol. 9, p. 310.  
155 Beer, p. 66.  
156 Midrash Rabbah, Gen. 42:4, 7, 8; 53:2-4.  
157 Schuetzinger, p. 186; p. 47 for sources on the problem.  
158 Sefer ha-Yashar, 34-43; Maase Abrahm, in *Beit ha-Midrasch*, p. 591.  
159 Schuetzinger, op. cit., p. 128.  
160 I. Levi, in *Rev. des Etudes Juives*, Vol. 69, p. 98.  
161 The Egyptians had "an altogether special type of furniture," by whose ministrations one possessed "a new means of spiritualizing the offerings—by literal combustion" in a metal brazier, G. Jequier in *Rec. Trav.*, Vol. 33 (1911), pp. 166-69. J. Garstang has commented on the strange sacrificial structures in

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- the necropolis at Esneh, in *Ann. Serv.*, Vol. 8, p. 148.
- 162 Schuetzinger, *op. cit.*, p. 107.
- 163 Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 260.
- 164 G. Foucart, *Bibliothèque d'Etudes Copies*, Vol. 1, Fol xi (in *Inst. Fr. d'Arch. Fr. de Caïre*, 1919).
- 165 As pointed out by B. Gernsey, in *Veus Testamentum*, Supplement VII, 121ff.
- 166 Clementine Recognitions, I, 32.
- 167 T. Bochl, *Ex Oriente Lux*, Vol. 17, p. 136.
- 168 J. C. L. Gibson, in *Journal of Semitic Studies*, Vol. 17 (1962), p. 61.
- 169 M. Buber, *Judaism*, Vol. 5 (1956), p. 295.
- 170 Mich. Asin, in *Patrologia Orientalis*, XIII, 407f. The famous story of the hospitable Philemon and his wife Baucis has been tied to the age of Abraham through Lot by J. Fontenrose, *Philemon, Lot, and Lycan* (University of California Press, 1945), p. 119, deriving both from "a subtype of the Babylonian flood myth."
- 171 Zohar (Asht. H. Sperling and M. Simon), *Yavera 107b*; so 113a: "When the angel of destruction obtains authorization to destroy, he does not discriminate between the innocent and the guilty."
- 172 W. Braude, *Midrash to Ps. 110:1*.
- 173 P. R. Eliezer, Ch. 25 (29A.ii).
- 174 Jubilees 24:18; bin Gorion, II, 272; Book of Lights.
- 175 Jasher, XXII, 11-12.
- 176 Ginsberg, Vol. 1, p. 271; cf. bin Gorion, II, 231; Beer, p. 56.
- 177 Ginsberg, Vol. 1, p. 269f.
- 178 P. R. Eliezer, Ch. 25 (29A.ii); Zohar I, *Yavera 105a*; bin Gorion, II, 23f.
- 179 Beer, p. 206.
- 180 P. R. Eliezer, Ch. 29 (33B, ii).
- 181 Bin Gorion, II, 198.
- 182 This tradition is discussed by J. Perles, in *Rev. des Etudes Juives*, Vol. 21 (1890), p. 247.
- 183 The stories, based on Genesis 18, are told with the sources in bin Gorion, II, 201-3, and Beer, p. 37.
- 184 Bin Gorion, II, 258-63.
- 185 Testament of Abraham 1:1ff, 2:1ff.
- 186 Ginsberg, Vol. 1, p. 281.
- 187 J. Goldin, *Rabbi Nathan*, p. 131.
- 188 W. Braude, *Midr. Ps. 110:1*.
- 189 Ps. Philo, XXI, 5.
- 190 Text reproduced and discussed by D. C. Jessee, in *BYU Studies*, Vol. 9 (1969), pp. 280f.
- 191 Ginsberg, Vol. 1, p. 211.
- 192 M. Kadushin, *The Rabbinic Mind*, p. 225; Moses 7:36.
- 193 C. Montefiore, *Rabbinic Anthology*, p. 84.
- 194 W. Buber, in *Judaism*, 5:295.
- 195 Braude, *Midr. Ps. 26:2*.
- 196 Ginsberg, Vol. 1, p. 282.
- 197 Maimonides, *Daalat*, II, 302.
- 198 Josephus, *Ant. I*, 183, contrasts the two kings who met Abraham at the same time, the King of Sodom being the opposite number to Melchizedek, "the righteous king."
- 199 *Ibid.*, I, 176.
- 200 Bin Gorion, II, pp. 268f.
- 201 K. Kohler, in *Jewish Quarterly Review*, Vol. 7, pp. 384-85.
- 202 Beer, p. 51.
- 203 Zohar I, *Yavera 107a*.
- 204 G. A. Kohut, *Jew. Quart. Rev.*, Vol. 15 (1903), pp. 105, 110.
- 205 *Ibid.*, p. 104; this story is independently attested by Tabari and early Jewish writers.
- 206 *Ibid.*, p. 106.
- 207 *Ibid.*, p. 110.
- 208 For which in turn Pharaoh enjoyed a special blessing, Z. H. Chajes, *Student's Guide through the Talmud* (London, East & West Library, 1952), p. 156.
- 209 For which they too received a special blessing, Beer, 76.
- 210 J. S. Bloch, *Israel und die Voelker* (Berlin, B. Hart, 1922), p. 513.
- 211 J. B. Agus, *The Vision and the Way* (New York: Ungar, 1968), p. 4.
- 212 Aboth V, 22, cited by G. Vermes, *Scripture and Tradition* (Studia Post-biblica, Vol. 4, 1961), p. 172. The same was said of the followers of Christ and Satan, Peter Cantor, in *Patrol. Latina*, 205:47f, 58.
- 213 Seder Elyahu, cited by R. J. Werblowsky, in *Journal of Jewish Studies*, Vol. 6 (1935), p. 217.
- 214 Jubilees 11:19, 21, 23.
- 215 *Ibid.*, 11:13.
- 216 Bez, cited by Beer, p. 90.

## End of an Era

### Life Among the Mormons

We had just been introduced to the good-looking young ward choir director, a student and returned missionary. The conversation soon got around to his single status. "But aren't you looking for a nice girl who might become your wife?" asked one of the ladies.

"Why should I go looking?" he asked.

"I get more referrals than the missionaries!"

—Glenn Schwendiman, Freeport, Illinois

*For a recent fathers' and sons' overnight outing, our young deacon son was all packed and ready to go. He had his pack loaded and excess items hanging out from all sides with such luxuries as a folding chair and foam pillow. Before leaving, he cut a small end off a bar of soap. When asked why he didn't take a whole bar, he replied, "What? And weight down my pack?"*

—Mrs. G. Stracke, San Francisco, California

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

Coed at football game, as team goes into huddle on field: "There they're at it again! I do hope Bill won't repeat that story I told him last night."

Youth don't need buddies—they have them. They don't need advice—they've heard it all. They don't need leaders—they'll develop their own. But one thing they do need: they need example.

—Charles H. Brower, business executive

*"I hear your teen-age son is really growing."  
"Rather. Two years ago he wore my old suits. Now I wear his."*

Dentist's daughter: "Well, dear, have you asked Father for my hand yet?" Shy suitor: "No. Every time I step into his office I lose courage. Today I allowed him to pull another tooth."

The youth of today are the trustees of the future. Sooner than we think the leadership of the Church and the future of our country will rest in their hands. It is our grave obligation to help prepare youth to be worthy trustees, to help them fit themselves for their coming responsibilities.

—Elder Ezra Taft Benson

Physiology professor: "This morning we will consider the heart, liver, kidney, and lungs." Tired student: "Just another organ recital."

### Advice on Her Twelfth Birthday

*To keep the cool, both yours and hers,  
It's helpful (and essential)  
To concentrate on what she was,  
Or hopefully on what she'll be:  
In other words, her past and her potential.*

*With this, with strength, with common sense,  
With facing challenge squarely,  
You CAN survive her present (tense!).  
I did with mine.  
Just barely.  
—Maureen Cannon*

The secret of success in life is for a man to be ready for his opportunity when it comes.  
—Disraeli

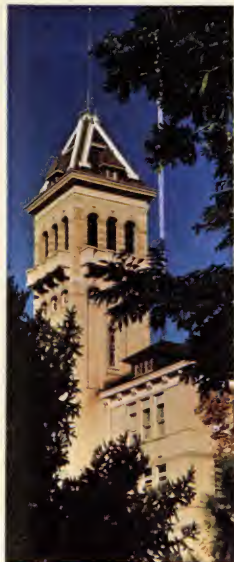
"When we get married," the young bridegroom-to-be said, "we're going to have a good cook in our house."  
"I didn't know your girl could cook," his friend remarked.  
"She can't," was the reply. "Her mother is coming to live with us."

There is little chance for people to get together as long as most of us want to be in the front of the bus, the back of the church, and the middle of the road.

The best way I know of to win an argument is to start by being in the right.  
—Lord Hailsham

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